WORLD CALL

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Man's Yearning At Christmastime
Ralph McGill

★

"What Do You Think About Missions Now?"
A. Dale Fiers

★

Benevolence in A Big Decade
Interview with Orval Peterson

★

DECEMBER 1960

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December, 1960

Vol. 42 No. 11

WORLD CALL

International Magazine of Disciples of Christ

The Cover

Did you ever celebrate Christmas in the summer? That is just what the children in our cover photo are doing. They are kindergarten children in Friendship Mission in Asunción, Paraguay. This mission, conducted by The United Christian Missionary Society, is highly praised by Paraguayans for its ministry to a center of great human need. Raymond Mills, Disciple missionary, photographed this dramatization of the manger scene in the midst of a Paraguayan summer—at Christmastime.

Hidden Answers

1. Whom does society consider retarded?
2. What was the latest count of Disciple missionaries in Congo?
3. What are three objectives in child care listed by Wordie W. Evans?
4. What is the new mission study theme?
5. Who is Perry Epler Gresham?
6. What does "Operation Doctor" seek?
7. Who was *The Sage of Bethany?*
8. What pioneering program is planned at the Illinois Christian Home?
9. What did the Louisville Assembly say about mass media of communication?
10. Name some proposals for peace.
11. What does Harry B. Partin do?
12. Who writes that the "world seems unprepared for Christmas"?
13. How fast has membership in the Ilocano (Philippines) churches increased?

Contents

Editorials		9
Disciples Act at Louisville	*Barton Hunter*	10
Man's Yearning at Christmastime	*Ralph McGill*	11
Agenda of Action for Peace		12
NBA Homes Meet Needs of Children	*Wordie W. Evans*	13
Challenge of Other Religions	*Harry B. Partin*	16
New Spirit in the Far East	*Warner Muir*	17
Unceasing, Loving Care for the Aging	*J. Edward Moseley*	18
Mentally Retarded Need the Church	*Charles Nelson*	20
Your Church— A Look at Christmas	*Samuel F. Pugh*	21
"What Do You Think About Missions Now?"	*A. Dale Fiers*	23
A Better Life for Sahabana	*Donald T. Rice*	24
Benevolence in a Big Decade	*Interview with Orval D. Peterson*	26
Great Task in Britain	*James W. Carty, Jr.*	28
Mission in Marseilles	*William J. Nottingham*	29
Entrance Exams in Japan	*Grace Hendricks*	31
Echoes of Edinburgh		35
The Bible that Rode on a Sled (Children's Story)	*Mildred Luckhardt*	40
Five Churches Added to Every Home Plan		46
Council Executive Concerned with Unity		47
Refugees Still Haunt Korea		48
Evangelistic Campaign		49

Regular Features

Global Highlights	4	Worship Service	37
Beneath the Spire	8	In Memoriam	37
Book Chat	22	Adults and Mission	38
Classroom and Campus	32	Youth and Missions	39
News Room	34	Here and There	50
Echoes from Everywhere	36		

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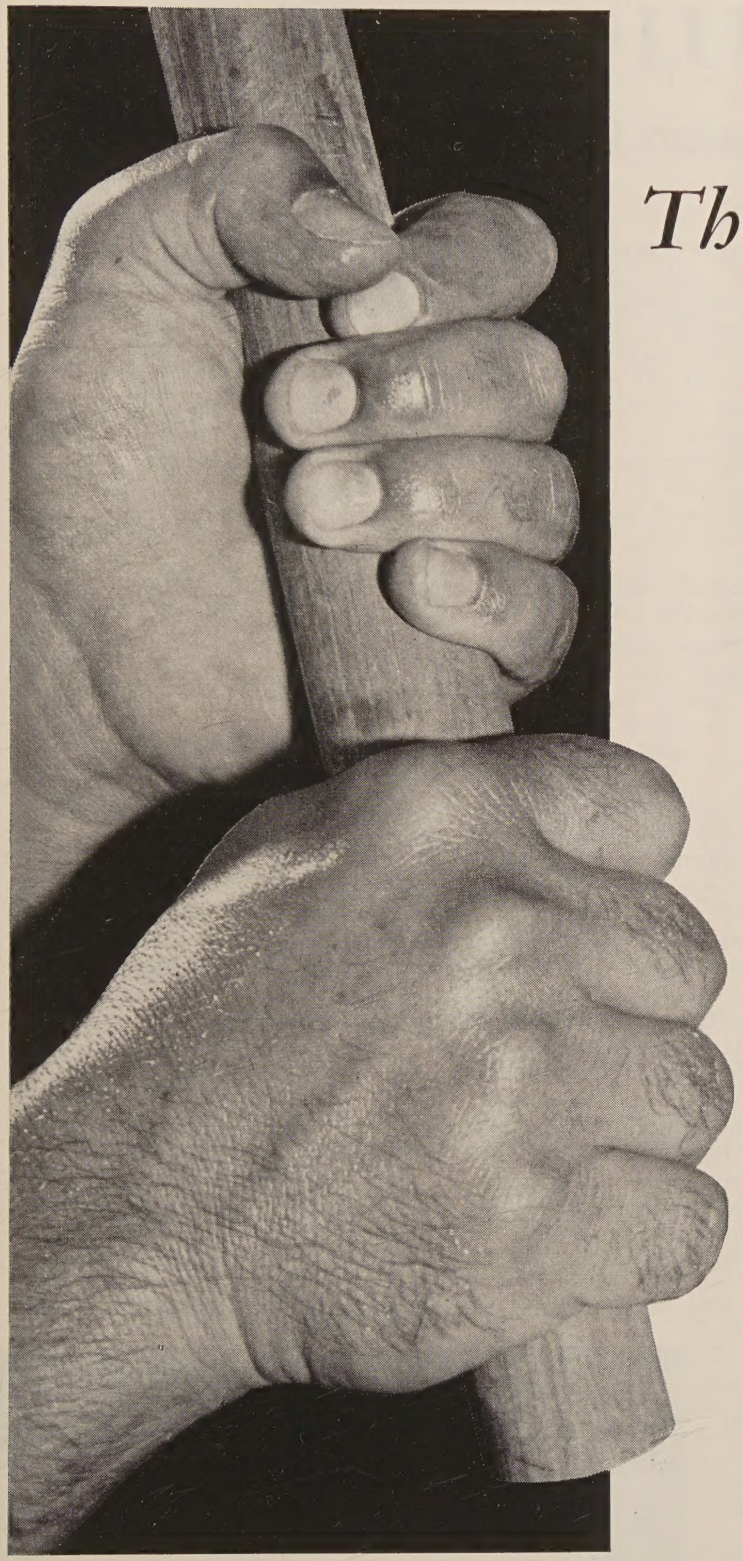

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WORLD CALL

GLOBAL HIGHLIGHTS

News of the World Through the Eyes of the Church

Two Disciples Enrolled At Ecumenical Institute

BOSSEY, SWITZERLAND.—Two Disciples of Christ are among forty-three students from six continents and ten different church confessions who are enrolled in the Graduate School of Ecumenical Studies here.

They are Robert Johnson of Bartlesville, Okla., a student at The College of the Bible, Lexington, Ky.; and William Vivrett, minister of the East End Christian Church, Pittsburgh, Pa.

This unique postgraduate school is conducted under the auspices of the Ecumenical Institute of the World Council of Churches in association with the faculty of theology of the University of Geneva. It runs from Oct. 1 to Feb. 15 each year and the curriculum is centered around the study of Christian unity.

School Superintendents Favor Courses "About" Religion

CHICAGO. (RNS).—The majority of public high school superintendents responding to a magazine poll agreed that the schools should offer a course "about" religion.

A survey conducted by "The Nation's Schools," a monthly professional magazine published here, showed that even a larger majority think the schools are doing a good job in teaching moral and spiritual values.

Answering the question, "Should there be a place in the high school curriculum for teaching about religions?" 52 per cent said "yes"; 45 per cent said "no"; and 3 per cent had no opinion.

In response to the query, "Are public schools doing as much as can reasonably be expected in the teaching of moral and spiritual values?" 61 per cent said "yes"; 38 per cent said "no"; and 1 per cent had no opinion.

The survey was based on a 4-per-cent proportional sampling of 16,000 school administrators in the United States. It brought a 36-per-cent response.

Scores "Distorted" Reports Of African Church Life

ANTSIRABE, MADAGASCAR. (EPS).—Western news media have presented a picture of the work of the church in Africa which is "so utterly irrelevant as to be ridiculous," a noted African leader has charged.

Films, newspapers, books and other sources have either failed entirely to recognize the influence of the church, or if they have, seem to regard it as "quite negligible."

So said Christian G. Baeta, chairman of the International Missionary Council and professor of theology at University College, Legon, Ghana.

The IMC leader addressed the Second All-Africa Lutheran Conference sponsored by the Lutheran World Federation's department of world mission.

"Even visitors from foreign lands," he said, "while showing a keen interest in the present movement toward a new life all over the African continent, seem to be under the impression that Christian missions constitute some sort of hindrance to African progress and even that they probably never should have been undertaken at all."

Dr. Baeta called upon Christian bodies to take note of these "considerable and apparently deliberate distortions of the motivation, the historical expressions and the effects of Christian work in Africa that is going forward at the present time."

The Ghana leader declared that great benefits have flowed from "the love, courage and self-sacrifice" of missionaries and were "in many cases the chief reasons why (Africans) are what they are today: able to cope with modern demands instead of being hopelessly overwhelmed by them."

India Flood Victims Aided by Churches

NEW YORK, N. Y.—Suffering in the Punjab region of India, where floods following heavy rains have left three million people in desperate need, is being alleviated through shipments of vitamins, cod-liver oil, milk, antibiotics, and blankets from the Protestant and Eastern Orthodox churches of America.

Much of the aid is going to Rohtak, a town in the stricken area, two-thirds of which is submerged under five to twelve feet of water, and to five hundred other inundated villages which can be reached only by boat.

Approximately $10,000 in money and supplies had been allocated to the Punjab, according to a report from Church World Service here. Disciples of Christ

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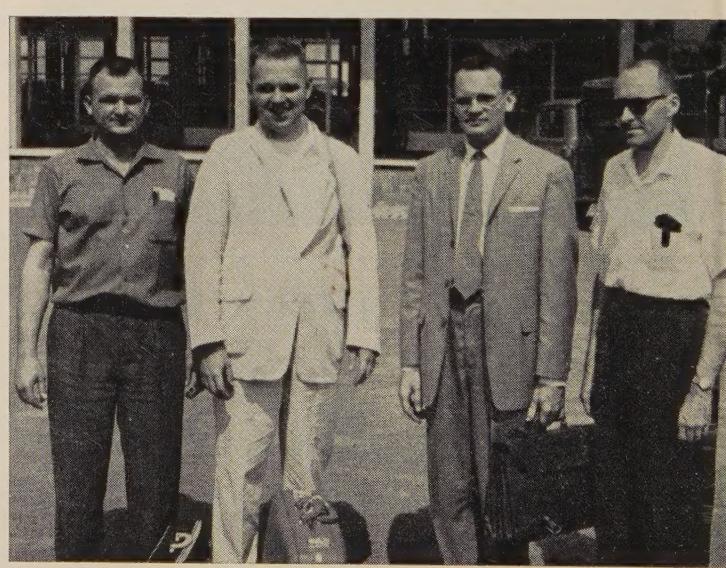
Restaffing Under Way in Congo

AS of the first of November, 37 missionaries of Disciples of Christ were at their posts in the Republic of Congo. Thirty-five adults and 29 children were in the Equator province, and 2 adults, with their 3 children, were at Elisabethville in Katanga province.

Before independence, the number of Congo missionaries of The United Christian Missionary Society totaled 61. On July 29 the number had been reduced to 7 men. During the crisis in Congo, missionaries were sent out to Europe and to the United States; many were ready for furlough.

Restaffing of the field began in the late summer and in the fall as conditions in Congo became more stable.



The four missionaries of Disciples at the right were recent arrivals in Coquilhatville. Left to right are L. Neal Testerman, Henry Dugan, Hal Heimer, and Donald McMillan.
—Photo from Donald McMillan

share in the work of the CWS through their Week of Compassion offering.

Social Security Deadline For Ministers Extended

WASHINGTON, D. C. (RNS).—President Eisenhower has signed into law an amendment to the Social Security Act extending until April 15, 1962, the time in which members of the clergy may elect voluntary coverage under the Social Security System.

After that date, such coverage cannot be elected, except by newly-ordained ministers who will continue to have two years in which to make a decision.

Yom Kippur Message Stresses Plight of Jews in Russia

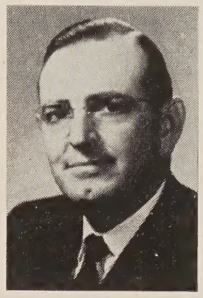
NEW YORK. (RNS).—In a Yom Kippur (Day of Atonement) statement, seventeen major American Jewish organizations recently expressed "deep sorrow and evermounting concern" over the plight of the estimated two to three million Jews in the Soviet Union.

The Orthodox, Conservative and Reform religious groups—plus national Jewish civic and communal agencies—called for "men of goodwill everywhere" to bring "the full weight of responsible public opinion to bear so that the tragic position of Soviet Jews may be alleviated."

Urging a "major change in policy toward Soviet Jewry," the organizations asked for the granting of full cultural and religious rights. They also urged that Russia give Jews permission to erect Yiddish and Hebrew institutions and to organize a nationwide federation of Jewish communities.

Hallie G. Gantz Named Phillips University Head

ENID, OKLA.—Hallie G. Gantz, minister of First Christian Church, Tulsa, Okla., has been named president of Phillips University here. He will succeed Eugene S. Briggs, who retires next Feb. 1.



Dr. Gantz

Dr. Gantz, who will become the fourth president of this 54-year-old college of Disciples of Christ, will be the first alumnus to attain this top administrative post. He holds four degrees from Phillips. His wife is a Phillips graduate also.

For more than twelve years he has been minister of Tulsa's First Church, a congregation of more than 3,000 members.

Dr. Gantz holds A.B., B.D., Master's and honorary doctor's degrees from Phillips and B.D. and D.D. degrees from Yale Divinity School and Texas Christian University, respectively.

Dr. and Mrs. Gantz are parents of a son and two daughters.

Disciples Contribute Record Amount of Clothing

INDIANAPOLIS.—Within the first eight months of 1960, members of the Christian Churches contributed almost twice as much used clothing for relief purposes as in the two previous years combined.

However, even more clothing is needed, according to Miss Ella Williams of the department of Christian action and community service of The United Christian Missionary Society.

"Many members of the Christian Churches have taken seriously the need for good used clothing by peoples of the world," Miss Williams said.

She reported that in 1958 a total of 119,548 pounds was contributed; the total in 1959 was 155,726. By September 1, 1960, a total of 263,048 pounds had been sent in for the year through the various Church World Service centers and Missions Building at 222 South Downey Avenue here.

"Especially needed right now are articles of men's clothing," Miss Williams said. "This includes trousers, suits and

Perry E. Gresham Named International Convention President

PERRY Epler Gresham, president of historic Bethany (W. Va.) College, was elected president of the International Convention of Christian Churches (Disciples of Christ) at Louisville in October. He succeeds Loren E. Lair, executive secretary of the Iowa Society of Christian Churches and will serve in the honorary post for one year.

Other officers elected at the Louisville Assembly, Oct. 21-26, are Robert G. Storey, first vice-president; Mrs. Thelma W. Hastings, second vice-president; Oliver W. McCully, third vice-president; and William L. Jones, treasurer.

President Gresham has been a pastor as well as educator. After serving churches in Seattle, Wash., and Detroit, Mich., he assumed the Bethany presidency in 1953. He is widely known as a preacher, writer and ecumenical spokesman. He is married and has a son, Glen Edward, and a daughter, Nancy Lee.

Dr. Storey is dean emeritus of the Southern Methodist University Law School and is internationally known as a legal expert. He is now vice-chairman of the U.S. Civil Rights Commission and has been president of the American Bar Association.

Mrs. Hastings, widow of the late J. Warren Hastings of Washington, D. C., is a member of the general board of the National Council of Churches and active in Disciple and interdenominational programs.

Mr. McCully is general secretary of the All-Canada Committee of the Churches of Christ (Disciples). He has held the post since 1941. He has been a vice-president of the Canadian Council of Churches and represented Canadian Disciples at the Evanston Assembly of the World Council of Churches.

Mr. Jones is vice-president and trust officer of The Louisville Trust Company and a leader in his local church. He has been a member of the Commission on Budgets and Promotional Relationships of the International Convention.

The Louisville Assembly was the largest convention of Disciples of Christ, with more than 10,000 persons registered. Sessions were held at the spacious fair and exposition grounds, with large assemblies in Freedom Hall there. The 1961 Assembly meets in Kansas City, Mo.

Officers of the International Convention elected at Louisville are, from left, Perry E. Gresham, president; Robert G. Storey, Thelma W. Hastings and Oliver W. McCully, vice-presidents; and William L. Jones, treasurer. Dr. Gresham, president of Bethany College in West Virginia, succeeds Loren E. Lair of Iowa in this honorary post and will serve for one year in this key position.

Miss Florine Cantrell is shown at her desk as she maps out her travels on behalf of the evangelistic program of Mexican Disciples. Miss Cantrell has been serving for a number of years as a medical missionary in the isolated Jerez Valley, at Los Haro.

—Photo by Ella Huff Kepple

Evangelistic Plan Set by Mexican Disciples

DISCIPLES of Christ in Mexico have launched the *Plan Revolucionario de Evangelización* (Revolutionary Plan of Evangelization) which will continue through 1963. It is seen as one of the most ambitious evangelization programs to be launched by any Protestant communion in Mexico.

Directors of the campaign are Disciple missionaries John Huegel and Miss Florine Cantrell. Mr. Huegel is pastor of the church in Aguascalientes, where the evangelism program had its start. The directors have been meeting with churches to explain the program.

The plan calls for a period of preparation (September, 1960-December, 1961), a period of execution (December, 1961-August, 1962), and a period of conservation (August, 1962-December, 1963).

A key facet of the initial phase of the program is the organization of groups for study and prayer.

work clothing. Also needed are blankets and bedding. Of course, clothes are needed for all age levels, for male and female."

Miss Williams also stated that good, clean used clothing may be sent to the nearest Church World Service center. The centers are located in New Windsor, Md.; Nappanee, Ind.; 110 East 29th Street, St. Louis 10, Mo.; and 919 Emerald Avenue, Modesto, Calif.

Crime, Church Membership in U.S.A. Reach All-time High

WASHINGTON, D. C. (EPS).—Crime in the United States reached an all-time high in 1959. At the same time, church membership moved up to its highest point in history.

During the past year—when U. S. church membership rose to 112,226,905 persons—the number of arrests for serious offenses rose to 1.5 million, according to statistics issued here by the Federal Bureau of Investigation.

The Bureau said the increase in crime is not merely keeping pace with the population growth, but is increasing four times as fast as the population. Greatest increase was in the number of juvenile offenders. In 1959, arrests of juveniles increased four per cent and represented twelve per cent of the year's arrests.

From 1948 to 1959, the arrests of young people increased six times as fast as arrests of persons who had reached their eighteenth birthday.

American Churchmen to Meet At San Francisco Assembly

SAN FRANCISCO, CALIF.—America's statesmen of the churches will hold a united assembly early this winter.

Leaders of thirty-three Protestant and Orthodox communions in the United States with nearly forty million members will meet at the Civic Auditorium here for the General Assembly of the National Council of Churches, Dec. 4-9.

These envoys to the Assembly will forge long-range plans for ministering to the people of America and of the world.

Upwards of 3,000 representatives of America's churches from fifty states and guests from abroad will take part in the triennial sessions of the National Council of Churches' main legislative body. Six hundred and ninety-four of them will be voting representatives chosen by their communions.

The goal of planning will animate the entire assembly. Pointing up the Assembly theme, *Jesus Christ, Living Lord of All Life,* the program will seek to set forth the nature of the church's mission in the decades ahead.

Missouri Lutheran Hails Ecumenical Movement

MILWAUKEE, WISC.—A prominent theologian of the Lutheran Church (Missouri Synod) has told a meeting of that denomination's 46th Synodical Conference here that the ecumenical movement is one of the most significant developments of church history.

"No professing Christian, no church, or group of churches can permanently ignore it. . . . All will have to make some contribution to it, however positive or negative it may be," said H. J. A. Bouman of Concordia Theological Seminary in St. Louis.

He added that Lutherans were willing at any time to enter into conversations concerning their faith with others under circumstances that make true testimony possible. The Lutheran Church (Missouri Synod), an untra-conservative body, is not a member of the National Council of Churches or the World Council

New Campbell Biography to Be Published

Miss Eva Jean Wrather is shown in this photo as she signs with Harper & Brothers for the publishing of her monumental biography of Alexander Campbell. With Miss Wrather, long active in the Disciples of Christ Historical Society, is Eugene Exman, head of Harper's religious book department. Miss Wrather's biography of the Disciple leader is scheduled for release in 1962.

of Churches. Traditionally, like the Southern Baptist church, it has avoided most cooperative endeavors with other communions.

Disciple Reports on Record Relief Program in Korea

NEW YORK.—A report on the largest continuing rehabilitation program overseas to be underwritten by U.S. Protestant churches to date revealed that in 1959 alone it represented an investment of $6 million in cash and contributed goods.

Hallam Shorrock, minister of Disciples of Christ, director of Korea Church World Service, presented the report here at the fall meeting of the executive committee of Church World Service. CWS is a central department of the National Council of Churches through which Disciples contribute through their Week of Compassion offering.

"Every day," he reported, "KCWS serves 80,000 people one hot meal at the 132 feeding stations we have set up throughout South Korea."

In addition, he said, about 20,000 refugees from North Korea are given a daily meal at the assimilation projects organized by the Korean government.

Scottish Theologian Was World Council Leader

EDINBURGH, SCOTLAND.—John Baillie, a leading theologian of the Church of Scotland and one of the six presidents of the World Council of Churches, died here in September at the age of 74.

The Scottish theologian was the former dean of the faculty of divinity and principal of New College at the University of Edinburgh. Previously he held professorships in the United States and Canada and was a former president of the American Theological Society.

Arkansas Disciples Hit Closing Of Schools to Prevent Integration

LITTLE ROCK, ARK.—Arkansas Disciples of Christ were urged here at their Fifth District convention to unite efforts with other groups working for the defeat of the proposed state constitutional amendment 52, which would permit closing public schools on a local option basis to prevent racial integration.

In a resolution adopted unanimously, the convention said the proposal would "abolish the constitutional guarantee of free public schools [and] violate the American tradition of separation of church and state, making funds available under certain circumstances to church-sponsored schools."

The resolution added that Protestants in America had always regarded public education as essential to the welfare of children in preparing them for private and civic leadership.

D. L. Kratz Dies

At press time, word has been received of the death on Nov. 2 of David L. Kratz, executive secretary of Christian Churches of Nebraska. Services were held in Lincoln. Mr. Kratz, former minister in Fresno, Calif., became the Nebraska secretary in 1958.

Paul Mbenga, Congolese Christian leader, is shown at the right as he visits with Robert Parsons at the Kennedy School of Missions during his recent travels across the United States. Kennedy School of Missions at Hartford (Conn.) Seminary has helped prepare many Disciple missionaries for service in the Congo.

—Photo by Walter Cardwell

Congolese Disciple Educator Tours U.S.A.

A LEADER of Disciples of Christ from the Congo has been touring churches in the United States. He is Paul Mbenga, the director-elect of the Congo Christian Institute. Mr. Mbenga is the first Congolese chosen for this position. He also is the legal representative of Disciples in the Congo.

Mr. Mbenga is the first Congolese member of the Christian Churches to come to the United States since the visit of Mark Njoji in 1907-1909.

Congo Christian Institute is an interdenominational normal and college preparatory school in Bolenge, Republic of the Congo (formerly Belgian Congo). Opened in 1928, it previously had missionary educators as its directors.

As a student Mr. Mbenga consistently led his classes in scholastic achievement. He was valedictorian of his 1954 class in the interdenominational normal school, a six-year course, in Kimpese in the lower Congo, after completing in 1951 the three-year normal school in Congo Christian Institute. Mr. Mbenga was able to go into the fourth year of the Kimpese normal school after being graduated from CCI. He was tutored for a summer to make up deficiencies in geometry and algebra as he entered Kimpese.

Mr. Mbenga is married and the father of four.

Under the Belgian school system, prior to this past July, he served as a teacher on the staff of Congo Christian Institute.

A lay leader in the churches, he was chosen by the Congress (convention assembly) through democratic action as its legal representative.

Student Conferences To Study Church's Mission

THESSALONIKA, GREECE.—Ten regional conferences throughout the world will be held by the World's Student Christian Federation in the next three years to search for an understanding of the church's mission in specific parts of the world. Special emphasis will be put on the federation's work on university campuses.

The series of meetings, to be held in Europe, the Middle East, Africa, Asia, and Latin and North America, was approved in a resolution adopted by the WSCF's general committee at its quadrennial sessions here late this summer. The meetings are to be "follow-up" extensions of an International Teaching Conference sponsored by the federation

Special Days

Dec. 4 Woman's Day
Dec. 11 Universal Bible Sunday
Dec. 18 Christmas Offering Sunday

at Strasbourg, France, in July and attended by several Disciples of Christ.

Leadership training and strategy planning for WSCF action also will be stressed in the regional conferences, according to the resolution.

New Adult Study Courses To Be Ready Next Fall

INDIANAPOLIS.—A new series of adult Christian education courses for Disciples of Christ will be ready for churches next fall.

A basic and comprehensive curriculum, it will be called the Christian Discipleship Series.

The announcement was made here by the department of Christian education of The United Christian Missionary Society.

The courses have been developed on several thoroughly tested principles of effective learning. The six areas of the curriculum are the Bible in life, the Christian family, the Christian in society, Christians and their world, the church and its mission, and personal faith and experience.

Catholics in Buenos Aires Hold Evangelism Mission

BUENOS AIRES, ARGENTINA.—During the month of October, the Argentine capital here was besieged by 3,000 special evangelist-priests in a "Great Mission to Buenos Aires" sponsored by the Roman Catholic Church.

Hundreds of thousands of posters were distributed. Priests held street meetings in the manner of the Evangelical churches. The theme of the crusade was *Volvamos a Cristo por Maria*" ("Let Us Return to Christ by Mary").

Church School Teacher Seen As Source of Discipline Problems

ST. LOUIS, MO. (RNS).—Nine out of ten problems of discipline in church schools begin with the teacher, delegates to the National Sunday School Association were told here in October.

Mrs. Isabell Helmle, a director of Christian education from Los Angeles, spoke at a workshop on discipline.

"How the teacher spends his time between the close of one week's lesson and the beginning of the next is the most important factor in discipline," Mrs. Helmle said. The teacher must be consistent in his daily Christian living, she stressed. She added, "Love is the key to success in the field of discipline."

Disciple Heads Effort To Aid Japanese University

NEW YORK.—Mrs. Jesse M. Bader, well-known lecturer and writer and an ordained minister of Disciples of Christ, is chairman of a special committee of American churchwomen who will undertake to raise $65,000 for the Graduate School of the International Christian University, Tokyo, Japan.

United Lutheran Church Approves Four-way Merger

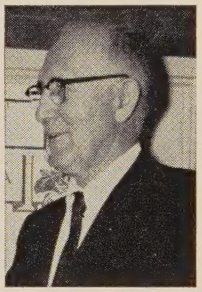
ATLANTIC CITY, N. J. (RNS).—The United Lutheran Church in America gave overwhelming approval at its twenty-second biennial convention here in October to plans for merger with three other Lutheran bodies into a new denomination of 3,140,000 members.

The approved resolution called for uniting the ULCA with the Augustana Lutheran Church, the American Evangelical Lutheran Church, and the Finnish Evangelical Lutheran (Suomi Synod) Church. The move came after months of study.

It is expected that the new denomination, to be known as the Lutheran Church in America, will be established at a constituting convention in June, 1962, and that it will begin to function on an official basis on the following Jan. 1.

Beneath the Spire

AN ELDER in First Christian Church, Sterling, Ill., EARL S. FINE, who will be 70 years old on Jan. 11, served 50 years as Sunday church school superintendent there and in almost every other church leadership capacity . . . born at Lanham, Nebr., educated in Sterling Township High School, retired in 1957 as manager of a paint store . . . married, 1919, to Miss Gertrude Robbins, whose father, Jerome Robbins, was once pastor of Sterling church; Fines have two daughters . . . two sisters, Misses Laura and Myra Fine, also Sunday church school teachers . . . Mason, Rotarian, assistant county supervisor, his hobby is gardening.



Mr. Fine

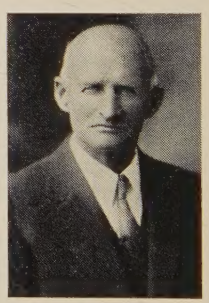
* * *

BERENICE ANDREWS (MRS. GEORGE H.) WILSON has been president number women's groups, including New Orleans, La., United Church Women which currently serves as leadership education chairman . . . also service director for the Louisiana United Church Women . . . in addition, is chairman world outreach department, director School of Missions, deaconess, and vice-president C.W.F. in St. Charles Ave. Christian Church there . . . born near Chester, Ill., attended T.C.U. one year, received B.S.L. degree from Butler U., 1931 . . . employed by The United Christian Missionary Society, moved to Indianapolis in 1928 with Society, was an editor of *Youth's Conference Call* (issued 1924-1933) . . . married, 1930, to George H. Wilson, now secretary Greater New Orleans Church Federation, they have four children: Hugh and Paul, both ministers; Gaye, Tulane senior preparing for social work, and Dee, Tulane freshman studying for medical missions.

Mrs. Wilson

* * *

CLARK A. BOWER, 89, Denver, Colo., minister, was chaplain Colorado Legislature's House or Senate 16 years . . . in 1956 he helped establish First Christian Church at Truth or Consequences, N. M. . . . youngest of 13 children, born near Fairbury, Nebr., . . . attended Normal School, Stanbury, Mo.; received A.B. degree from Drake U., 1901 . . . pastor at Albany and Grant's Pass, Ore., 1902-07; then to West Colorado Springs church . . . Colorado state Sunday school director, 1909-10 . . . after organizing church, Sunday school at Clifton, Colo., 1910, accepted that pastorate, serving 17 years . . . pastor at Montrose, Colo., 1927-30, when went to Wray, Colo., church . . . in 1936 began last regular ministry at Denver West Side Church, continuing to 1951 . . . taught in youth conferences 25 years . . . wife, Cora, died 1946; daughters are Florence (Mrs. E. Lee) Neal and Reba (Mrs. Eldred) Day . . . favorite scriptures: Philippians 4:4-9.



Mr. Bower

—BELL RINGER

WORLD CALL

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Sense and Imagination in Congo

CHURCHES which work in the Republic of the Congo are showing both good sense and imagination as they renew and step up their efforts on behalf of the people there. A mark of good sense is the manner in which they are working together. Their imagination is seen in their readiness to face new situations with programs fitted to the needs of the day.

In Congo, as elsewhere in mission lands, sectarian division has long been a serious handicap in Christian witness and service. Recently, however, there has been a growing tendency to plan and work together. A principal agency of this cooperation is the Congo Christian Council to which most of the larger church bodies now belong. Through it Congolese Christians and workers from abroad are planning together to meet the emergencies of today and the vast opportunities which they believe will come with tomorrow.

Very quickly the Congo Christian Council took steps to meet the needs that exist as a result of the rioting and civil strife. It set up in September a body known as the Congo Protestant Relief Agency (CPRA) through which help can be channeled. The initial grant of $25,000 from the World Council of Churches was put to work through this agency. CPRA already has under way a program for distributing food and clothing. It is also engaged in a crash program to provide medical and nursing care.

WE can understand the shortage of physicians in Congo best when we recall that 500 doctors—mostly Belgians—fled the country in the period of rioting which followed the gaining of independence last summer. Not many of these will be able to return. Fewer than 200 physicians are now left to serve the 14 million people of the Republic of the Congo. Fifty of these are missionary doctors. Five are missionaries of The United Christian Missionary Society.

To provide this needed medical aid the Congo Protestant Relief Agency has launched what is known as "Operation Doctor." Through this program it expects to recruit 100 physicians from Europe and America who will serve in Congo for one year or more. Such volunteers will work without salary, but travel and incidental expenses will be paid. Applicants not able to serve a full year but willing to pay their own travel expenses may be accepted for a minimum of two months. Their appointment will be made through screening committees in recruiting countries such as Great Britain, Sweden and the United States. They will work in government and mission hospitals. We note that the American Medical Association has offered its publications as a means of making this appeal known.

WE believe that it is not too much to expect that a good number of physicians will look on "Operation Doctor" as the opportunity of a lifetime to serve needy human beings in a time of crisis in world affairs. Many may be held back by special responsibilities or for reasons of health or age, though the opportunity is one that appeals to them deeply.

The Mennonites have already reported that they will supply 10 of the 100 doctors needed. Of course, this sturdy little church has had years of experience in this sort of personal service. Every year there are Mennonite physicians, dentists, nurses, carpenters and others with special skills who leave their daily work for periods in which they *give* their services to people in some needy part of the world. Surely the Mennonites do not have a monopoly on the qualities of character which make such commitment possible and natural. WORLD CALL suggests that physicians among our readers who would consider becoming a part of "Operation Doctor" may write for details to Robert G. Nelson, 222 South Downey Avenue, Indianapolis 7, Indiana. Dr. Nelson is executive secretary of the department of Africa of The United Christian Missionary Society.

THE program described here is a single but important illustration of the way the churches are working together in Congo. Another example is the recruiting of 50 native nurses and medical assistants to go to France, Switzerland and Lebanon for a speeded-up training program to make them doctors. This imaginative facing up to opportunities in the new Congo is possible only because Christians are working together. There is less and less place in the world program of the church today for people who think there is some virtue in being "independent" of others concerned in the same common task and moved by the same common hopes.

A "visitor" reacts as

Disciples Act at Louisville

By BARTON HUNTER

WITH only the resolutions of the Louisville Assembly of the International Convention to guide him, the proverbial "little green man from Mars"—dropping in for a visit—might have seen Disciples of Christ like this:

Disciples are a group of people interested in (1) cooperation and unification, (2) mass media of communication and their control for social betterment, (3) interracial understanding and justice, (4) spiritual life, (5) public relations and promotion, and (6) the physical needs of human beings.

First, in the area of *cooperation and unification,* the "little green man" would have noted that (1) the Assembly approved the integration of the International Missionary Council and the World Council of Churches, (2) reaffirmed "its faith in the purposes and integrity of the National and World Councils of Churches," and (3) looked disdainfully upon the "noisy detractors who seek to undermine and destroy the confidence of Christians in the agencies of their churches, who plot to gag the voice of Christian conscience. . . ."

Further, the Assembly (4) gave thanks to God for "the many signs of growing unity among churches in the past fifty years" and especially for the recent formation of the United Campus Christian Fellowship.

The members also (5) accepted reports of a committee of fifteen dealing with cooperative strategy, and (6) received a report on the unification of brotherhood publications which advised against the merging of WORLD CALL and *The Christian* but did suggest some possible bringing together of mailings, bulletins and other publications.

Questions on Communications Raised

Second, in regard to *mass media of communication,* our mythical visitor would have noted also that Disciples were a bit queasy about some of the practices and policies in America.

The delegates (1) looked with grave disfavor upon the "advertising propaganda of the brewery and liquor interests of America" and called for a "program of education to the American public documenting the destructive results upon the moral and economic life by the consumption of alcoholic beverages; (2) hit at the "indifference" of the motion picture industry to American sensitivities and called for a "film evaluation commission," and (3) also deplored the "tremendous growth in the production and distribution of literature, movies and television programs dealing with sexual license and perversion, drug and alcohol consumption and addiction, violence and crime. . . ."

The Assembly also (4), at the same time, commended the Television Code Review Board of the National Association of Broadcasters for its interest in the "educational and cultural influences of . . . the church," and (5) warned against the danger of indiscriminate criticism or censorship of communications media.

Third, in looking at the matter of *churches in transition areas,* the man from Mars might conclude, "Disciples are obviously concerned about racial understanding and justice."

A comprehensive resolution on "The Role of the Church in a Multiracial Society," which was the outgrowth of a questionnaire studied and responded to by 553 local congregations of Disciples, was passed by the Assembly. Part of the resolution outlined a series of concrete steps which local churches might take to improve both their own practice and their witness to the community at large. Even the section of the resolution recognizing "sit-ins" as valid techniques for social change was, after some debate, retained.

Emergency Resolution Passed

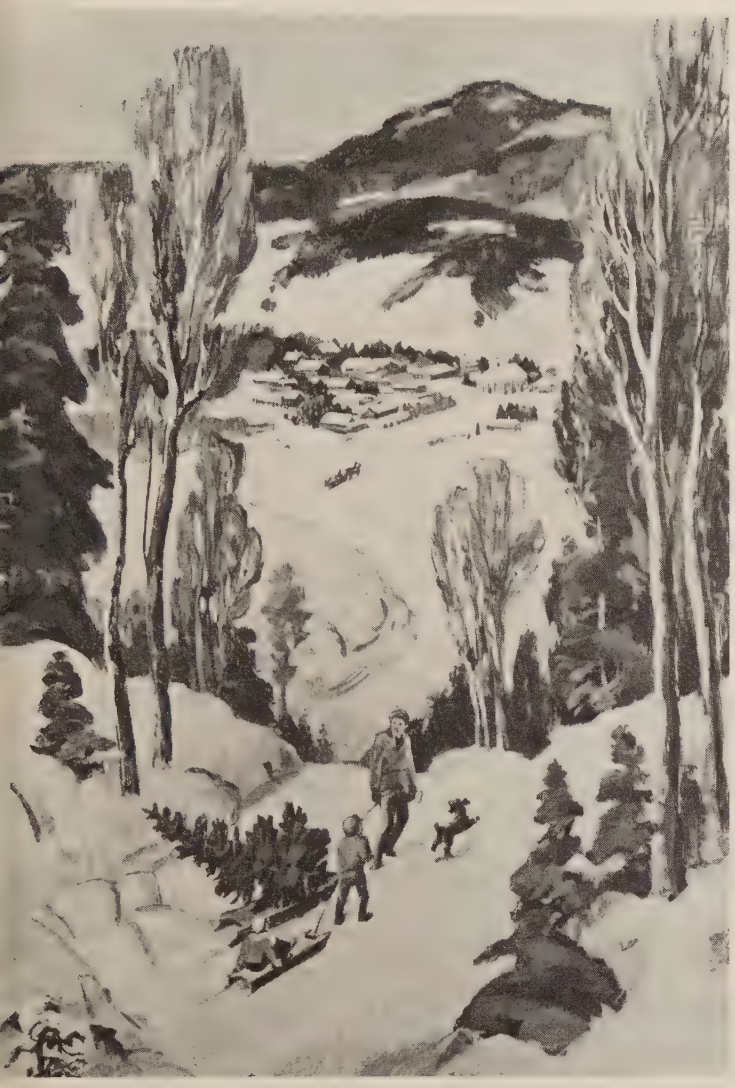
Also an emergency resolution dealing with convention accommodations for all races was, after much debate, passed by a large majority. This resolution commended the progress in race relations already made in Louisville, called upon the International Convention to give great care to carry out the "spirit" of the Portland, Oregon, resolution dealing with the need for open convention accommodations, apologized to Negro delegates for any unpleasant incidents experienced, and asked that a list of segregated business establishments be distributed to the convention.

Still another resolution dealing with the maintenance of an "urban witness" called upon state and national agencies of Disciples "to work out a plan of subsidizing staff for churches in areas of racial and cultural change," and also to plan for purchasing church property in areas of population transition so that as congregations move to the suburbs new congregations can be started in the buildings vacated by the older ones.

Fourth, two resolutions dealt briefly with *devotional concerns.* One called upon the leaders of the International Convention to lead "this Convention in a major emphasis on the doctrine of the Holy Spirit sometime during the next three years." The second urged churches to "emphasize quietness and worship in the sanctuary."

Fifth, in the area of *public relations,* three resolutions requested (1) an Alexander Campbell commemorative stamp, (2) a Thomas Campbell Memorial Tower in Ireland, and (3) special recognition for the National Benevolent Association's seventy-fifth anniversary.

Finally, dealing with *world needs,* the Assembly recommended that the churches take account of "widespread hunger and suffering" in the world and make provisions to help with its alleviation.



The deeper spirit of family life at Christmastime is represented in this oil painting, "Christmas in the Valley," by Edmund Kopietz. The painting, in full color, appears as an art insert in this year's *Christmas, An American Annual of Christmas Literature and Art*, Volume 30. The 68-page *Annual* is published by the Augsburg Publishing House.

Man's Yearning At Christmastime

A Distinguished Editor Looks at The Nativity and Today's Crisis

By RALPH McGILL*

THERE are many images of Christmas. Perhaps every person has his own. They are by no means all the general one of carols, of laughing children, of the dignity of the church and choir, and a story always new although almost 2,000 years old.

For some this is the image. But for others the word Christmas brings to mind a memory of loneliness and sorrow. For others—the overworked salespeople and postal workers, and harassed drivers of buses—there is the phrase, "I'll be glad when it's over." For many thousands, Christmas is a humiliation and a fear because their children will not know warmth of clothing, of house and heart, and a wealth of presents, and the benign love of parents, aunts, uncles and grandparents.

For many more, Christmas is an agony remembering the sound of feet and laughter that are stilled and gone. Only the promise of the day and life after death sustains them.

Seeks Basic Meaning of Christmas

But there is something in man which yearns toward the basic meaning of Christmas. It sometimes seems as if one can feel the mystery of one's inner self groping toward the beauty and the promise of it.

The inevitable commercialism of it cannot destroy this yearning, this feeling that there is an answer to life and a meaning beyond mere living and experience. The commercialism itself is wrapped up in it. It may not be the best of ways, but it has become a part of our culture that we wait for Christmas to buy long-needed clothing for ourselves and others; that we delay until that time to put into the home long-desired gifts of a new stove, a refrigerator, or some machine to lighten the load of work. It is a time when the packages are opened to reveal the new dress a wife or daughter has been wanting; a time when the paternal wardrobe is replenished, a new rug goes down, or a new car sits in the driveway. This is a custom slowly developed through the years. And a population of 170 millions, most of them concentrated in urban areas, can make more noise and cause more of a crush and a jangle of cash registers than could a rural population of 40 or 50 years ago. That some vulgarity should creep into it, some shoddiness and abuses, is inevitable. This, too, is a part of the long story of man. Only man can improve it, or worsen it. Man has a God-given free will.

Is Not Deeper Awareness Present?

But who can argue that in most of the giving there is not love and gentleness, and an attendant awareness of the symbolism behind the gifts? It cannot be said that in almost all the Christmas giving the gift is bare because the heart of the giver does not come along with it.

There is romance and poetry in the Christmas story. The mother, heavy with child, traveling with the families from Nazareth along the road to Bethlehem. One can see in his mind the crowded town, the arrogant

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*Mr. McGill is the internationally known editor on the staff of the *Atlanta Journal and Constitution*, Atlanta, Georgia. This article appeared in the December 20, 1959, edition of the *Atlanta Journal and Constitution Magazine* and is used with permission.

Roman mercenaries, and the finding at last of room in the stable of a caravanserai on the edge of the city. All these are familiar elements of a story told over and over again for almost 2,000 years.

There is poetry in the narrative of the shepherds in the fields who heard celestial music and voices raised in praise; of the star which stood over the stable, of the wise men from distant Persia who came bearing gifts to the child whose birth and guiding star had been a part of their ancient prophecies.

The symbolism of the gifts has meaning for us. Gold was for a great ruler over many men, frankincense was for piety and holy intercession, and myrrh for humanity, compassion and healing sympathy.

And there was the Child—the greatest of all symbols.

So we come to the season of advent with expectation and a yearning to be at the heart of it. But the pace of life intervenes.

The stores are open late. Ears are worn out with "Jingle Bells," "Away in a Manger" and "Silent Night." There are Christmas programs by clubs, churches and fraternal organizations. Postal clerks are overworked. Weary shoppers check lists—has everyone on them been bought for? There are appeals for charity. There are office parties and dinners. Families pack up to go on visits, or they clean house to receive guests.

How many think of the poor and hungry, the uneducated and unprepared who cannot compete in an industrial world? How many think of the slums, save in terms of their own prejudices?

The world seems unprepared for Christmas.

In much of it there is hatred and violence. More than half the inhabitants of it are hungry. Discontent sits heavily upon them and their ears hear promises with eagerness. Communism competes openly and aggressively as a godless religion with all who believe in a supreme being and creator. The "believers" of the world are not united. Nor will they be.

This has always been true. It was true that day at Bethlehem. It was true that day on Golgotha. Christmas, and man's yearning toward the meaning of it, remind us that we may not have forever to reach it. The words of the old prophets warn us. And certainly, now as before, Christ and his teachings are needed in our kind of world.

Agenda of Action for Peace

National Council of Churches' Statement Offers Six Positive Proposals

A SIX-POINT "Agenda of Action for Peace" has been released for study in the churches through the department of international affairs of the National Council of Churches. The pronouncement, adopted by the NCC's general board in June, carries the title, "Toward a Family of Nations Under God."

The statement makes it clear at the outset that "Christian faith requires us to take initiatives for peace, and against such ancient enemies of men as human want, denial of individual freedoms, war-breeding international tensions."

The pronouncement further notes that Christians "believe in the sovereignty of God's love in the life of mankind." It goes on to say, "We respect the dignity and worth of the individual. Both as Christians and as citizens of a democracy, our duty is to find and support practical programs of action toward peace and justice."

The six proposals, without the comments for discussion which appear in the NCC document, are as follows:

Proposal for Action—Item I

Our nation shares with all mankind both a common danger and an opportunity under God to define and serve the common good.

Proposal for Action—Item II

The United States must persevere in the quest for enforceable agreements to eliminate weapons of death and to reduce the burden of armaments. At the same time, the need for alternatives to the use of military force requires the development of institutions for collective security and the strengthening of peaceful processes.

Proposal for Action—Item III

Improvement of standards of life of our fellow-men is a privilege the United States shares, not a benefit it confers. Moral principle even more than concern for our own national welfare impels an abiding interest in our neighbors on a crowded planet. Their growth is part of our growth and their partnership for peace is essential to all security.

Proposal for Action—Item IV

Promotion of human rights and fostering freedom throughout the world are duties of citizenship, as well as mandates of the Christian faith. United States leadership in support of these efforts must be renewed and invigorated.

Proposal for Action—Item V

Communications of ideas, exchanges among peoples, and willingness to negotiate at all levels assume greater urgency the more ideas clash or political tensions mount. Communication does not imply approval, exchanges do not corrupt men or principle, and negotiations need not mean appeasement. The basic Christian concept of reconciliation must be persistently pursued.

Proposal for Action—Item VI

Leadership toward world community requires justice in our own national community. Full respect for the United States rests upon our own respect for the dignity and equality of all our citizens before the law.

NBA Homes Meet Needs of Children

An Administrator Discusses Some Important Objectives in Child Care

By WORDIE W. EVANS*

CHILD care itself is an objective. Child care does not mean baby sitting or attending to children simply to see that they do not get into mischief or harm themselves. It is not enough that we care *for* children or take care *of* children. The important thing is that we care *about* children.

If we care enough about children, then that itself is an important objective in life. But there are several areas in the lives of children about which we should be concerned and which may become objectives in caring for children.

One of the first objectives is that of meeting the physical needs of our children.

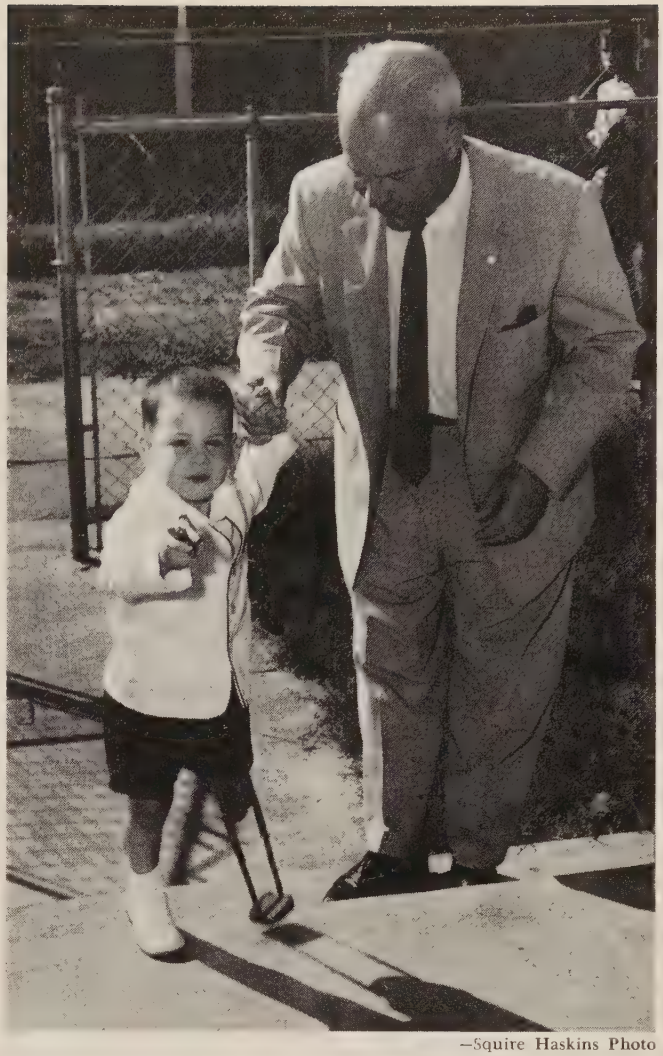
Children probably come to all group-care homes in much the same way and from similar sources. It is almost unbelievable in this age of enlightened parenthood, when by far the majority of our people have been trained in nutritional needs, sanitation, inoculation, and all else that goes into caring for the physical health of boys and girls, that so many children should be so poorly cared for in this respect.

Some Grossly Neglected

Furthermore, with all the money that is spent on public health, the teaching of good health in schools, and free publications and libraries, and with the hospitals and clinics that are available without charge to children of needy families, it is hard to believe that children would be so grossly neglected as are some of the children who come into our National Benevolent Association homes.

Many of these children have never had attention paid to their teeth. Some have diseased tonsils and adenoids. Then there are children whose eyesight, precious as it is, has been shamefully neglected. Others have minor physical disabilities.

It is difficult to believe that children have not been inoculated against common diseases and polio in a nation that boasts of being among the highest in the world in sanitation standards. Yet some children, believe it or not, come to us with lice, scabies and worms! In a land where our warehouses bulge with a surplus of food, where surplus in itself has become a serious problem, children are suffering from rickets, scurvy, tuberculosis and other diseases traceable to malnutrition.



—Squire Haskins Photo

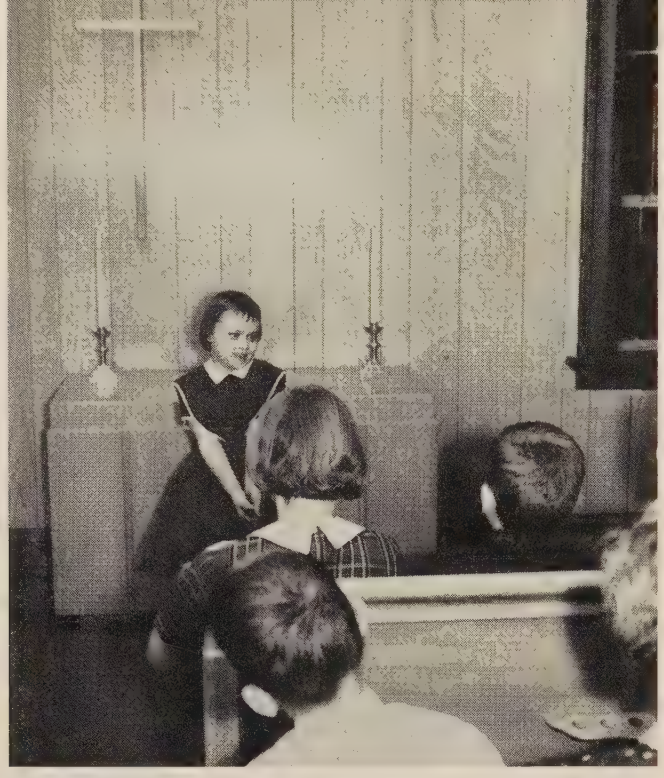
Wordie W. Evans, the administrator of the Juliette Fowler Homes, Dallas, Texas, helps a handicapped child. The boy is learning how to climb the stairs with his artificial leg.

If we accomplish nothing more in the area of child care than building up, cleaning up, and correcting the defects in the lives and limbs of these little boys and girls, then our efforts will certainly not have been in vain. We are rendering a Christian service when we do this, particularly for the child who is dependent, neglected or disturbed.

Jesus spent much time healing the bodies and minds of people. He did not perform the miracles that he did on the lives of people just to attract attention to himself and to gain the attention of those to whom he preached. Rather, Jesus did these things because he had a basic and abiding concern about what happens in the lives of people. He loved people and he could not pass them by without ministering to their physical as well as their spiritual needs.

When Jesus saw others suffering he had to do some-

*Mr. Evans is administrator of the Juliette Fowler Homes for the aging and children, Dallas, Texas.



***"Surely there is no other area in which we have a greater responsibility than that of the spirit."* Many of the children in NBA homes stand in great need of spiritual guidance. Here a group meets for worship in the chapel.**

thing about it. He was moved with compassion. He suffered with the sick and the afflicted, and those who came to know him and to love him began putting themselves to the task of ministering to the sick.

Eventually these followers of Jesus developed places where the sick could be brought under the shade of tight roofs and behind protecting walls. These disciples began to be concerned about the aging people among them. They began to be concerned about little children because Jesus himself had been concerned.

Hospitals did not just happen. Benevolent homes for older people did not just happen. Children's homes did not just happen. But acts of love, of mercy and of compassion, in the name of Jesus, gave us these places of mercy—these opportunities to do something helpful to the physical bodies of little children who are handicapped because of those who have the responsibility of their care.

Acts of compassion, love and mercy, in the name and spirit of Jesus, gave these things to us and challenge us. Surely this is a vital objective in child care.

Meeting Mental Needs

A second objective is that of meeting the child's mental needs.

We have to be concerned about what happens *in* and *to* the minds of our children. I once visited a family of four little girls. Their ages were ten, six, four years, and sixteen months. Only the ten-year-old child had ever been to school. She had never attended an entire year all together—never more than a few weeks in any one situation—and she was still in the first grade at the time of my visit. We have a family of boys in the Juliette Fowler Homes in Dallas, the oldest of whom was eleven when he entered and was in the second grade. There is nothing wrong with this boy's mentality. It was simply a matter of lack of opportunity.

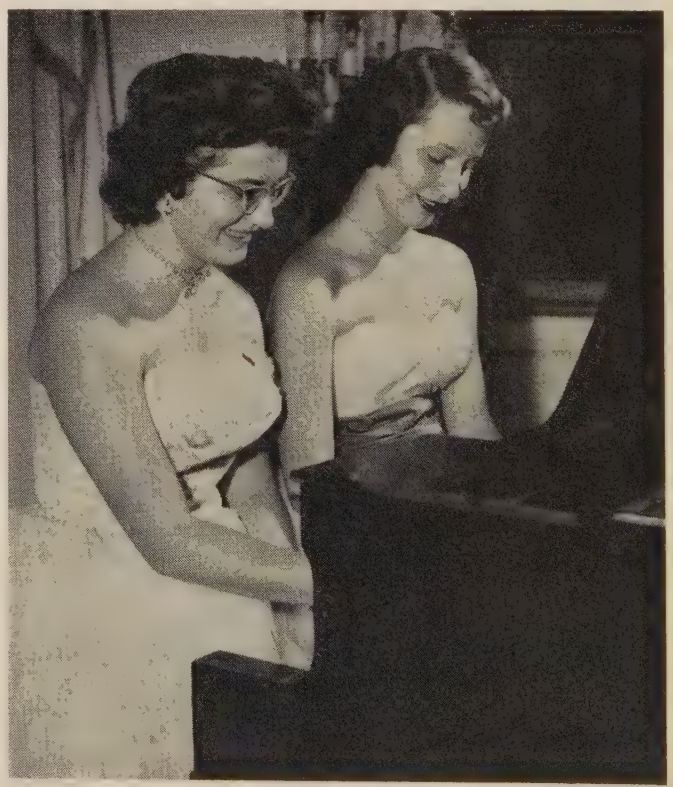
In a world where a constant battle is being fought for the minds of men, the greatest conflict is the one between ideologies. When we realize that "as a man thinketh in his heart, so is he," then we know that untrained, illiterate, uneducated minds may be swayed by the emotions of the hour. It is imperative that every child who comes under the influence of the N.B.A. homes be given every possible advantage that we are able to bring to the enlightenment of his mind. This means that we give ourselves to the task of fitting these children to take their places, not only in the economic world in which they must compete, but in the social world.

Each child should have the confidence that comes from the certain knowledge that he has received every advantage of which he is capable. He should be equipped with the necessary tools for making a living. He must be aware of the kind of world in which he lives and be informed about the history of his nation and the world so he can make a good citizen.

Spiritual Needs Are Vital

A third objective is that of meeting the spiritual needs of children.

Perhaps the greatest single damage that is done to the lives of boys and girls before they come into group-care homes is the violence that has been done to their spirits. Surely there is no other area in which we have a greater responsibility than that of the spirit. How tragic it is if we succeed only in building strong,



" . . . *we give ourselves to the task of fitting these children to take their places, not only in the economic world in which they must compete, but in the social world.*" Two sisters in an NBA home enjoy playing a piano duet together.

—Squire Haskins Photo

"If there is any group of people . . . who need to live in a constant state of prayer, it is we who find our objectives for life in the care of little children." **A house-mother joins the pre-school boys in their period of evening prayer.**

healthy bodies, educating and equipping the minds, and then fail in the area of the spirit.

May God forgive us, if we fail to challenge these boys and girls whose love for and confidence in their parents has been so desecrated and trampled that it will be difficult for them ever to trust or invest their love in any person again.

They have been lied to until lying becomes a natural part of their defense. They have been deceived so many times that they come to feel that deceit is a normal part of life. They have been hurt so many times they come to feel that to hurt others is a part of the game. Not only their physical possessions but their trust and faith have been stolen from them until they feel that stealing is a normal way of attaining.

They have heard God's name screamed in anger and blasphemy until it is a completely new experience for them to hear it whispered in prayer.

It challenges the best that is in us to instill within such children the courage to love again, and, while we are constantly pointing out to them the errors of their ways, to be willing to forgive over and over again until they, too, learn to forgive that which has hurt and disillusioned them.

Rejoice with Every Gain

It calls for more patience than we within ourselves have, for we must learn to rejoice with every little bit of gain that is made as a boy or girl stumbles, falls and rises, only to fall again, and pray and strive and labor to make sure that each time he rises a little higher than before. If there is any group of people in the world who need to live in a constant state of prayer, it is we who find our objectives for life in the care of little children.

As someone has said, we cannot impart spiritual values which we ourselves do not possess. We need to be reminded over and over again that "Unless the Lord builds the house, those who build it labor in vain." We need to keep ourselves closely in tune with the church, its ministers, those who teach, good Christian homes, and every other good influence that we can bring to bear on the spiritual lives of our boys and girls, for this is indeed a major objective of Christian child care.

"Each child . . . should be equipped with the necessary tools for making a living. He must be aware of the kind of world in which he lives and be informed about the history of his nation and the world so he can make a good citizen." **Here a group of children at an NBA home prepare their school lessons.**

WORLD CALL

Christians are studying the impact of the living faiths of men to answer the

Challenge of the Other Religions

By HARRY B. PARTIN

EDITORIAL NOTE: *The author, a minister of Disciples of Christ trained in the study of other religions, is serving in Geneva with the division of studies of the World Council of Churches. His studies of living world faiths and their relationship to the world program of the Christian church is made possible through Week of Compassion funds. Mr. Partin serves under the auspices of the Council on Christian Unity.*

THE expression of compassion toward men of other religions involves Christians in a ministry at the level of acute human needs. The hungry are fed and the naked clothed. It also involves a spiritual ministry in which the liberating and lifegiving Christian faith is shared with those without it. Neither ministry is subordinate to the other, but both stand in their own right as natural and necessary expressions of the compassion of Jesus Christ for all men.

Compassion for men of other religions does not require us to accept the other religions as adequate expressions of the love and truth of God. Neither does it mean that we should cease to witness to the love and truth of God we know in Jesus Christ. Respect and compassion for other men does demand of us that we seek earnestly to understand the other religions and to see the best in them as well as the worst.

Presents Exacting Task

The Christian witness to men of other religions is an exacting task in our time. It has never been easy. The early missionaries faced physical and spiritual hardships beyond the imagination of most of us. They were men and women of great faith, else they would not have gone forth and they certainly would not have remained. They were filled with great expectations. They were confident that the hold of the old religions on the people was being loosened and that the advance of Christianity and Western science would progressively destroy the old religions.

Through the modern missionary movement the Christian church has become almost universal. Churches, not just missions, now exist in almost every country. Christian schools have trained the leaders of many Asian and African countries. Christian ideas have been woven into the fabric of the religion and morality of many peoples. At the same time something quite unexpected has happened. There is new life in the old religions!

As the countries of Asia have become independent they have rediscovered their own traditional religions and cultures. What they once accepted passively, neglected or disparaged they are now trying to recover and to bring to life. Both individuals and nations are seeking to face the problems of modern life on the basis of a revival and reinterpretation of the traditional religions. Many are finding more satisfaction and help in the religions than we thought possible.

Religions Show Missionary Concern

A striking new development in some of the religions is a missionary outlook and activity directed toward the West. In Burma, for example, Buddhist monks are being trained as missionaries to the West. Hinduism, which until recently has been considered a religion for Indians only, is being turned into a universal religion. As Paul Devanandan, today's leading Indian Christian expert on Hinduism, has pointed out, Hindus are not trying to make Hindus out of Western Christians but are trying to fill them with Hindu ideas. Through books and lectures in English and other Western languages Hindu "missionaries" are, for example, trying to spread the Hindu conception of the relativity of all religions. How many Christians now accept the Hindu idea that "religious differences do not really matter; it is enough to be 'spiritually minded' "?

All this is to say that the church finds itself in a new situation regarding men of other religions. Basically, three questions call for deep and sustained thinking:

Questions Asked in New Situation

1. What *is* the so-called "resurgence" of the other religions? What are the facts of it and why has it come about? It is obvious that the "resurgence" has connections with the new nationalism in Asia. Are there other and deeper causes which we must understand if we are to witness relevantly and effectively to the Christian gospel in the new situation?

2. What is the relationship between Christianity and the other religions? Does Christianity correct and fulfill some of the longings and convictions of men of other religions, or does it overturn them completely?

3. How can we communicate the gospel to men of other religions in a way that is both *faithful* to the gospel and *effective* in confronting men relevantly with Jesus Christ?

The World Council of Churches is engaged in a serious study of these important and difficult questions. The study of "The Word of God and the Living Faiths of Men" involves a close collaboration between Western Christian experts on the religions and a number of "study centers" in Asia where Asian Christians are confronting these questions.

The Thai Chapel in Nakon Pathom, Thailand, is dwarfed by the gigantic Buddhist pagoda looming in the background. The author of this article writes, "A simple, one-room church or a wooden school building with Christian teachers stands always in the shadow of a gigantic pagoda encrusted with gold and semi-precious stones." Despite this domination of Thai culture by Lord Buddha, Dr. Muir feels that the position of Christianity is changing and a new spirit is present.

—Photo by Chen Chek-ling

New Spirit in the Far East

By WARNER MUIR

EDITORIAL NOTE: *This is the second and concluding part of a report on Christian work in the Far East. The author, minister of University Christian Church in Des Moines, Iowa, visited Japan, the Philippines and Thailand during a world tour in connection with his attendance at the World Convention of Churches of Christ (Disciples) in Scotland in August.*

THE evidence of growth and vigor that is found in the Christian work in Japan can also be seen in the Protestant churches in the Philippines. In the Ilocano-speaking areas of the northern provinces, the Christian churches form a spiritual force that moves "like a mighty army" in the hymn, "Onward Christian Soldiers."

In that region Disciples are a part of the United Church of Christ in the Philippines. They feel they truly represent the whole Christian enterprise in that part of the world. Christian families are moving into the *barrios* (villages), becoming centers around which new congregations are formed. So many pastors and evangelists are requested by the villages that the existing churches cannot supply them fast enough. Membership in the Ilocano country has increased forty per cent in six years.

In larger centers, where there are colleges and universities, thousands of students hear Protestant preaching. The Gastambide Christian Church is in a section of Manila where 100,000 students live. Near by is a United Church which has three services for students on Sunday, with an average attendance of 1,500. These young people go out to the smaller towns, the provincial capitals and the *barrios* as teachers, lawyers, doctors and merchants. Directly or indirectly they help disseminate the message of free Christianity to the people.

With limited material resources—because the Philippines has severe problems in this respect—our Protestant brothers and sisters in the land called "the Pearl of the Pacific" are spreading the gospel with apostolic zeal. They are establishing schools, erecting churches (some of the churches are only thatched wall-less shelters), and bringing up a generation of Christ-serving youth. Deeper and deeper into the mountains go the evangelists and Bible women, to the farthest settlements. More and more families leave the superstitions of animism and the harsh and gloomy compulsions of the Spanish-type Catholicism planted four centuries ago.

The Filipinos are a gay people. Their gaiety finds encouragement in the gospel. As they prosper with the rising economy and world recognition of their island republic they laugh while they build churches, train youth for Christian service, establish Christian hospitals and schools, and bring the light of the Redeemer to light the way of their nation into the future.

Have Caught Vision of World Outreach

Like the Japanese, the Filipino Christians have caught the vision of world outreach; they see the Christian mission as a global mission. Fourteen Filipino Christians are now serving as missionaries in Thailand, Laos and Indonesia. While seeing their duty to be Christ's good Samaritans in distant lands, they have not neglected their neighbors at their own gates. Three-quarters of a million Chinese live in the Philippines. Shrewd in business, the Chinese are often victims of prejudice. Chinese Christian groups are now found in the Philippines and the Filipino churches are sharing in the evangelizing of the resident Chinese.

Now, what about Thailand? The church in Thailand is numerically insignificant. Thailand is perhaps the most prosperous country in Southeast Asia. This prosperity, together with the protection and encouragement of the state and the royal family, has kept Buddhism massive and in command of Thai society. The

Lord Buddha is a powerful antagonist to the messengers of Christ. For a generation the Christian units have barely managed to survive. A simple, one-room church or a wooden school building with Christian teachers stands always in the shadow of a gigantic pagoda encrusted with gold and semi-precious stones. Until a few years ago the missions and missioners of Christ were able to do little more than "hang by their toes" in such a religious environment.

But here, too, the position of Christianity is changing. Young missionaries, willing to do battle with Buddha, have encouraged the Thai Christians to launch a more assertive effort for the conversion of the Thais. Some of these younger missionaries have been commissioned by The United Christian Missionary Society. Instead of trying to plant a church-sponsored enterprise in an established village or city, the strategy calls for new Christian centers to be built apart from the inhabited communities. A spot within reasonable distance of a group of villages is selected, ground is purchased, and schools, dispensaries or hospitals, houses for mission workers, and perhaps even a church are erected.

People Come to Center

To this new Christian center set in the jungle the people from adjacent villages come for Christian ministries and teaching. Soon a brand new community will grow up around the mission structures—but it will be a Christian community. Meanwhile nationals are trained and they go with the missionaries into the local villages to seek out hearers who may eventually become disciples. In time, Christian groups will be formed in the villages as well as around the mission center.

This method is not new; it has been tried elsewhere. It has sometimes been criticized, because it tends to segregate some Christians into clans apart from their countrymen. But in Thailand it is producing good fruit. Seven years ago a Christian center was built in the jungle at Sam Yek, about forty miles from Bangkok. Now it is thriving. Under the leadership of Dr. and Mrs. Douglas Corpron, a new center is being opened among the Karen tribes in northwest Thailand, on the River Kwai. Today it is only a plot of land in the jungle. Ten years from now it will be a hub of Christian influence among the dwellers in the forest.

Four Statements Can Be Made

Four things must be considered in a report of the successes of the Christian mission in Japan, the Philippines and Thailand.

First, in those countries the Christian Churches (Disciples of Christ) work in the United Church. Their efforts are ecumenically related.

Second, strong leadership has been trained indigenously—the enterprise is chiefly in the hands of nationals.

Third, new work is constantly being opened. The mission is mobile, not fixed.

And finally, new methods are being tried. The mood of the mission matches the revolutionary spirit of the time.

In Disciple benevolent homes the elderly find

Unceasing, Lovin

By J. EDWAR

THE tender, loving care which characterizes homes for the aging of The National Benevolent Association of the Christian Churches (Disciples of Christ) is not for sale at any price.

The fact that the Christian love and care are available for older people in need, when accommodations are obtainable, suggests why so many aging persons have their names on waiting lists.

Last June 30 there were 493 on the waiting lists of N.B.A. homes for the aging. This was so despite the fact that 783 older persons were served during the year in ten homes.

Two of these N.B.A. homes no longer maintain waiting lists. Why should they, when there are scores, even hundreds of inquirers and so few rooms available? Persons must wait such a long time that many die before a room is ready for occupancy.

Can See Contrast with Past Decades

These figures point up the nature of the problem of caring for needy older people today in contrast with a generation ago. In the depression year of 1930, for instance, six N.B.A. homes for older persons had only twenty-four on their waiting lists.

The large number on the waiting lists at all N.B.A. homes for older people suggests that the love and companionship available in these Christian homes is a most desired thing for the fortunate few.

This being so, what, then, do relatives of these residents of the homes think of the care and accommodations the fortunate older people receive?

"I want you to know," wrote the relative of a ninety-six-year-old grandmother, "how sincerely our entire family has appreciated your loving kindness and conscientious effort to make her last days on this earth as comfortable and pleasant as could be under the circumstances.

Letter Praised Quality of Service

"Had she been paying hundreds of dollars per week," the letter continued, "she could not have received any better care or any better medical facilities than there."

The best is none too good for the residents in all of the N.B.A. homes for the aging. This is always considered an absolute standard.

Forget the outdated bugaboos about homes for the aging, advises Alfred Bochner of Cleveland's University Hospitals. "Many older people are happier there

Care for the Aging

MOSELEY

than at home, once they've made an initial adjustment," he has stated.

A woman resident of one of the N.B.A. homes has a niece who is a Baptist. The niece visits her aunt frequently. The aunt praises the care she receives in the N.B.A. home so often that the Baptist niece said, "I'm beginning to think I should change my membership to a Christian church!"

It is true, since residents in the N.B.A. homes have all kinds of relatives, that some of the kinfolk are ungrateful for the care given by the homes. More often than not, however, this is due to the dissatisfaction of the home's resident who has not been able—for one reason or another, and there are many—to adjust to the routine of life in a congregate home.

Relatives Sometimes Reluctant

Sometimes, relatives consent to their parent or other aging relative entering one of the N.B.A. homes. Often, the older person is quite persuasive of his desire so the children consent, perhaps reluctantly. At other times the younger relative may be the insistent party, particularly where tensions are involved in a three-generation family residing in a small, extremely crowded apartment or house.

"I am thankful for the kind of treatment and consideration of my mother," wrote a daughter, "for I realize just how difficult she can be at times. I am sure, knowing her as I do, that she means nothing by it, but is discouraged and impatient because she cannot get up and about. . . . I am enclosing a check to help pay for the extras my mother has been given."

Emotions of Aging Should Be Noted

The emotions of older people, which cause them to complain at least occasionally, should be recognized for what they are, according to Dr. Bochner. "Stubbornness and complaining usually are efforts to compensate for failing strength," he stated.

One woman, after living a short time in one of the N.B.A. homes, was so delighted that when her son asked her to visit his home for Christmas, she refused to do so. "I'm at home here," was her confident and reassuring answer, but one that perplexed the son at first. He had not lived in the congregate home, of course, and therefore failed to realize how his mother could be so happy there.

Many relatives, as well as friends, write to the older residents in the N.B.A. homes. Some who have only distant relatives, if any, are soon forgotten by them.

Often, after the death of an older person, a relative will write and express sincere appreciation for the care given and enclose a small check to help care for the ever-increasing operating expenses of the home.

"We hope," wrote a son whose father had died, "that the enclosed check will repay in part for the wonderful care Dad had while there. We know full well that there are some things that money just can't pay for."

Associated with Other Christians

The aging people in the N.B.A. homes are associated with other Christians of similar interests and faith. Most, when possible, take advantage of the opportunity to continue maturing through mental growth and by constructive use of leisure time, often in unselfish ways.

Furthermore, these Christian oldsters do not die alone, forgotten or neglected. They die in dignity when their call comes. Even when there are no close relatives at the bedside, the final summons does find faithful friends present. That inevitable call finds a Christian friend holding their hands, leading them in the repetition of some familiar scriptures which provide final assurance of the hope that is within Christian hearts.

A visitor leaves one of the N.B.A. homes assured in mind and heart that there is much of the love of God there.

The concern of members of the Christian Churches for residents of the homes for the aging adds to the enrichment of home experiences. Here circle members from a local congregation hold a meeting in one of the NBA homes just before Christmas. Members of the home's family provided the music. Each CWF circle has a meeting each year at the home.

WORLD CALL

How Can Christians Serve the Nation's Forgotten Five Million?

Mentally Retarded Need the Church

By CHARLES NELSON*

IT is an unfortunate fact that, except in rare instances, the church provides no place for the retarded person and his family. The same air of mystery and fear shrouds retardation that surrounded mental illness, tuberculosis and cancer some one hundred years ago.

With a better understanding of mental retardation, Christians the world over can do much to lift the curtain that separates the retarded from a full religious experience.

Who are the mentally retarded? They make up three per cent of our population, or a total of more than 5,000,000 in the United States. Most of them are normal people who are "short" on intelligence, just as there are people at the other extreme who are "long" on intelligence. The great majority (ninety per cent) of these people are retarded because their parents were also retarded. They do not differ in any other way from the average person.

The remaining ten per cent can occur in any family. In their case, something went wrong before, during or after birth, and the result was a retarded child.

For practical purposes, people with I.Q.'s of 70 or below are in the group that society considers to be retarded.

Where Are Retarded Found?

Where are the mentally retarded to be found? Surprising as it may seem, some ninety-five per cent are at home. Some are in special schools. Many are holding jobs. Most of them are making a fairly adequate adjustment to life.

Significant for the church is the fact that around every local church is a group of mentally retarded people, plus their families. A fact of greater importance is that few people are more in need of the church than those who must grapple with the problems of mental retardation.

What can the local church do as it faces mental retardation in its parish? A three-part program, involving every member, is a practical possibility for any church.

First, become informed about mental retardation.

Arrange study units in the church school, in the missionary societies, and in men's organizations. Hold seminars and open meetings in the evenings, inviting the neighborhood or the whole town to attend.

Materials and qualified speakers can be secured from national and local associations for retarded children and from national and local mental health associations, public health departments, special schools, and institutions for the retarded.

Any agency that serves the retarded welcomes your visit. Organize groups to go "to see for yourselves." Lift the veil of secrecy and mystery that covers the mentally retarded.

Plan Regular Visitation

Second, the veil having been lifted, seek out the retarded and his family as a regular part of the visitation program of the church.

A large number of the mentally retarded can profitably attend both church school and worship. In general, special worship services for the retarded are to be discouraged, for they foster the very isolation the program is striving to eliminate.

In the church school, a specially graded class may be arranged, just as classes are graded for other children. Where possible, special materials should be provided. Some denominational publishing houses have curriculum available. Help in this area can be secured from the National Council of Churches.

If the retarded and their families cannot come to the church, take the church to them. Visit regularly. Keep them supplied with the literature of the church, not only the special material for the retarded but also literature that will help the family. Pray with them. Bring them the spiritual life and strength that is in the church.

Pastor Must Have Aid in Ministry

Third, help the pastor in his ministry to the retarded and their families.

Often he is the only one except the family and the family doctor who knows about the situation. Encourage the pastor to visit with these people to lend them the spiritual guidance which they need. The church can further meet the needs of the retarded by making it possible for the pastor to receive clinical training. He will then be able to give practical counsel that may prevent the onset of delinquency, mental illness and family discord. Few pastors have had experience with retardation. Help them to provide a more effective ministry to the retarded.

The mentally retarded will be with us always. Refusing to see them will not alter the facts; nor will it alter the church's responsibility to minister to all people. The mentally retarded are *people,* people who need and want what the church has to offer.

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*Mr. Nelson, a minister of Disciples of Christ, is senior Protestant chaplain at the Muscatatuck State School, Butlerville, Indiana.

Your Church—

A Look at Christmas

By SAMUEL F. PUGH*

SOMETHING ought to happen to Christmas! At least something ought to happen to *you* and Christmas, to *your church* and Christmas—and to all Christians at Christmastime.

Something *has* happened to *business* and Christmas. Someone has been disturbingly creative and brought forth a new kind of greeting card—grotesque, suggestive, insulting.

Some energetic writer of advertisements has seen his company's liquor sales increasing by suggesting that you give your friends and your family a beautiful package of wonderful liquor—at Christmastime.

The reader could go on with the list of ways, reputable and disreputable, being used to make the birthday of our Savior serve various ends. People are paid fabulous salaries to discover all the possibilities for making Christmas a profitable business season. Some of the results of such discoveries enhance the true Christmas spirit for all of us. New beauty, meaningful displays and varied gifts add much to the joys of the season. Other discoveries undermine the real meanings and traditions and mock the sacredness of our holy days.

Christians Should Not Be Negative

But let us not be negative!

We who call ourselves "Christian" need to be more creative. We enjoy the traditions of the centuries but we should also make a contribution of our own. Could there not be something distinctive about the way *we* observe the birthday of our Lord?

The trimming of the tree, the singing of carols, the sending of cards, the giving of gifts, the reading of the Christmas story, the homecoming of the family—do these not hold meaning yet undiscovered? Are there not in them invitations to *new* expressions of the Christmas story? Could we but find a freshness that would bring new delight and new awareness of the living Christ! We would indeed have added something to Christmas.

Consider the usual approach of the average congregation toward its people at Christmastime. The church says, "Christmas is a time for giving. Therefore you ought to give—to the church. Make a special effort to participate, to fill the church at all services, to serve and do all you can for your church."

This year let the church ask for nothing except the love that would enable it to be a *giving* church rather than a *receiving* one. Some churches teach giving, and then do all they can to receive all they can for local improvements. This year let the church *be* the church by putting the spirit of Jesus Christ in the world and in the community.

Also this year let us see how many ways we can think of to take the Babe of Bethlehem to the people of our congregation. Let us design a new symbol, discover a new way of family devotions. Share a tradition that has been meaningful to us.

May Begin with Infants

Begin with the babies. Has your church ever made a concentrated effort to recognize all of its babies as a symbol of the first Christmas? Has it ever listed the babies by name or sent a personal note or card to each baby? Has it ever used a real baby to depict the Christ child on Christmas Sunday? Has it ever thought of the appropriateness of this season for holding a dedication service for the babies of the church families? Has it ever had a photographer take pictures of the new arrivals, then place the pictures in attractive folders or cards for the parents?

Then there are those persons at the opposite side of life. What could our church do for its aging members, its invalids, its mentally and physically handicapped? There must be dozens of people who are forgotten and neglected, even at Christmastime, not because any of us intend to forget or neglect them but we are so busy and they are so isolated. What could the church do?

Want Evidence of Concern

Let us give what they want most—some evidence that we have finally remembered them. They crave no gifts that money will buy. They have little need for machines or gadgets or things. But how they would appreciate and remember a visit at Christmastime—followed by more visits throughout the year. It isn't the thought of being one of twenty recipients of a class project that brings new life to a homebound member. Rather it is the assurance that one is not a project but a *person,* not an object of sympathy but a child of God, included in the church's expression of Christian love.

Therefore a shower of carefully selected Christmas cards would be appropriate. But let them be sent out of love, not duty. A series of calls would be appropriate if they did not end with December. A book or puzzle or poem would be appropriate if it brought the giver as well as the gift. And let the giver be a personal friend—long after the visit has ended.

Again, what about the members who have lost interest—the ones who say, "All they want from me is my money!"? What about the ones of whom we have said, "Why call on them again? It will do no good!" What about the scores of persons who hold responsible posi-

*Mr. Pugh is executive director of local church life of The United Christian Missionary Society.

tions in civic, fraternal and service organizations who no longer participate in any of the church activities? What is our attitude toward all of these—at Christmastime? In this respect we might well be reminded that Christmas is a time for prayers of penitence. How can we know real joy without first knowing real forgiveness?

The church could well borrow three incisive words from psychology. The words? *Insight, rapport* and *empathy.*

Not everyone who says, "Lord, Lord . . . " but he who has insight, who sees and comprehends the longings, the resentments and the conflicts of an individual; not necessarily the minister who makes a hundred calls a month on his members, but he who has earned the confidence of his people and whose people pour out their hearts to him in complete trust—rapport; not a leader who expresses sympathy for one in need but one who can put himself in the other person's place, think as he thinks, suffer as he suffers, and be concerned for his need—empathy. These three words can become the basis of a new and beautiful and more creative expression of Christmas.

Combined in One Word

The three words we have mentioned seem to be combined in the one word so often used to relate various acts in the experience of Jesus. It was said of him that he had compassion on the people whose need was great. Churches need compassion today, and there are so many ways to express it at Christmastime.

When Christmas comes, a church is not play-acting. It lives a real life on a real stage with real people depicting a true story. Human life is at stake. Failures involve consequences that reach beyond our knowledge. Success (isn't there a better word?) means maturity, fulfillment, and certain satisfactions on the part of the church members who learned to serve in the spirit of Jesus. Christmas, then, becomes an opportunity for a church to seek out its members, to try to understand their longings and their needs, and to discover effective ways to express the love it has come to feel for all.

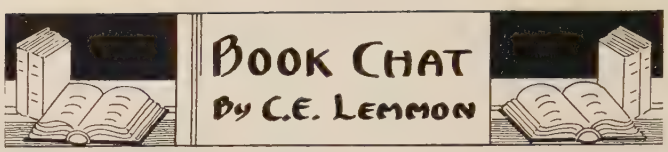
Let Church Be Creative

Let a church be creative, not for the sake of finding new techniques, but rather for the purpose of finding new depths. When we say, "Merry Christmas," let us mean—"God loves you. We love you. We are trying to express God's love and our own."

Then every service, every program, every call, and every sermon or hymn becomes a part of the ministry of a local congregation. Christmastime is so appropriate for such a ministry! People are eager, receptive, happy. A certain spiritual momentum is evident everywhere. Therefore it is especially important that each church look for new ways to say "Merry Christmas." It is important to look for fresh avenues for expressing God's love of babies, of homebound persons, of inactive members, and all the rest.

A more worshipful anthem or a more cordial call is an expression of the sincerity of a consecrated congregation.

Yes, something ought to happen to Christmas—and something will, if something happens to *us!*



HAROLD A. Bosley, leading Methodist preacher, has written a book on Christian ethics, *Doing What Is Christian,* without mentioning Barth, Neibuhr, Tillich or Kierkegaard. And further, he has discussed Christian ethics without undue emphasis on the sinfulness of man or the demoniac character of human nature. According to Bosley, our ethical lives are conditioned by the fact that God is love, that Jesus Christ is the way, that the church is our witness, and that the Kingdom of God claims us. He goes back to the question posed in that popular tract, *In His Steps,* and says that in this book the essential question, "What would Jesus do?" was asked. The right answer may not have been given, but this is the ethical question for the churchman. The author breaks down his ethical discussion into a series of seven chapters as expressions of the Christian way. These chapters deal with temperance, family, race, economics, politics, war and peace, and the ecumenical ideal.

THE title *The Sage of Bethany* has been given to a series of lectures under the auspices of the Oreon E. Scott Foundation at Bethany College. President Perry E. Gresham has compiled the series and has written two of the essays. W. E. Garrison has written on "Pioneer in Broadcloth," Louis Cochran on the drama in the life of Alexander Campbell, Stephen J. England on Campbell's view of baptism, Harold L. Lunger on his political activity, and Miss Eva Jean Wrather on his place in history. Aside from these Disciple authors, there is a remarkably perceptive chapter by the historian Arthur Schlesinger, Jr., and two chapters by the church historian, Roland Bainton. This group of fine writers and scholars have added an excellent volume to the interpretative literature about Campbell.

ROLAND H. Bainton makes a historical survey and critical re-evaluation of the question of war in a well-documented book, *Christian Attitudes Toward War and Peace.* He indicates that there have been three attitudes in times past: first, the pacifist attitude which prevailed for the first four centuries of the church's life; second, the sanction of the just war; and third, the approval of the crusade. He traces each of these streams of thought through the days of the Christian Roman Empire, the period of the Renaissance and the Enlightenment, on down to such twentieth-century movements as the outlawry of war and the introduction of the atomic bomb and nuclear warfare.

Against this historical background the author discusses our present plight. He thinks it necessary to take the pacifist position. Christian pacifists may be joined by the pacifist generals who well realize, with present weapons, the futility of war. He discusses the United Nations, disarmament, foreign aid, humanistic ideals and Christian pacifism. This is the most comprehensive book we have seen on the tragic and baffling subject. All Christian leaders would do well to read and heed this important work.

(*Continued on page* 42)

"What Do You Think About Missions Now?"

New Study Theme Gives Churches an Opportunity To Look at Central Issues Involved in Outreach

By A. DALE FIERS*

ROBERT Nelson, Africa secretary of The United Christian Missionary Society, shortly after his recent return from Congo was walking past the home of a neighbor who called out and greeted him with these words, "Well, what do you think of your Africa now?"

This question in one form or another is being raised today about the whole missionary enterprise. Sometimes the question is asked by those who are thoroughly committed to the missionary work of the church but who are confused by the turbulent revolutionary events of our time. Others ask the question because they have been doubtful about "foreign missions" all along, and it appears to them that the upheavals in China, Korea and now Africa are evidence of the ineffectiveness of the church's effort to make disciples of all the nations.

Well, what should we think about missions? The churches are going to have opportunity in the months ahead to enter into a fundamental study of this matter under the theme, "Into All the World Together."

Began Development in 1948

It is significant that as far back as 1948 the division of world mission of the United Society began the development of what has come to be called "The Strategy of World Missions." In a word, this strategy is an attempt to meet the basic problems and issues of Christian mission and to guide the work in the midst of a swiftly changing and revolutionary era.

Here are some of the conclusions of the United Society based upon painstaking strategy study and intimate involvement in the world scene:

First, Disciples are going to be involved in an expanding Christian enterprise across the world. We have no indication that the day of missions is over. Many of the older methods must be changed. New approaches must be developed, but we have not begun to exhaust our opportunities or meet the needs that call for Christian witness or compassion.

Second, Disciples are going to be involved in an intensified encounter with other religious faiths and ideologies. Evangelism is the characteristic attitude of our world today, whether it be Shintoism in Japan, Buddhism in Thailand, Hinduism in India or communism which dominates countries whose population totals over eight hundred million. All of this may be cause for the faint-hearted to take refuge in church activity at home. But so far as the missionaries are concerned, it is a greater challenge to go forth in behalf of our Lord.

Third, we are going to be involved in a greater variety of mission services and relationships. As we go into all the world together the following things will increasingly characterize our world outreach. It will be more church-centered, more interdenominational and more international.

But the development of a strategy of world missions has been concerned not merely with the administration of the program from a missionary society viewpoint. It has also been developed for the purpose of guidance for local churches.

For one thing, local churches are challenged by the strategy to be aware of the current rediscovery of the missionary nature and obligation of the whole church. The church cannot be the church unless it is profoundly aware of and involved in its world mission. It must be aware of the missionary impulse—the motivation that sends the church forth across the world to witness for Christ and establish the church.

New Outreach Program Needed

There must be awareness of the fact that a new kind of world outreach program is called for in the face of today's opportunities and need. No part of the church's life can escape the missionary obligation. In a profound sense, the whole program of the church becomes world outreach.

It follows logically that the church must see the necessity for a more adequate basis of financial support and also for bold adventure and courageous experimentation. Churches must understand the need for new insights and new movements in world mission.

This is no time for the individual Christian or the church to deal lightly with the question, "What do you think of missions now?" Easy or superficial answers will not suffice. Let the churches engage seriously in this study and they will find new enthusiasm for going "Into All the World Together."

This article by A. Dale Fiers is an introduction to the new world mission study, "Into All the World Together." Another article by Donald Rice follows on pages 24 and 25. Dr. Rice tells of a cooperative village uplift program in India. Study articles appear monthly in *World Call* on home and world work.

*Dr. Fiers is president of The United Christian Missionary Society.

A Better Life For Sahabana

STORY and PHOTOS
By DONALD T. RICE*

"FELT-NEED" and "self-help" are terms that have become tiresomely familiar in articles and discussions on rural development in recent years. However, long-term success *does* depend on these principles. In our village work at Ludhiana we prefer to take the slow road to improvement on these principles rather than to take the faster road of forced growth through outside stimulation and subsidy.

The Christian Medical College at Ludhiana is a cooperative medical enterprise in which Disciples of Christ participate. The department of social and preventive medicine of the college has responsibility for all rural work connected with the college. In order to have training areas that can be used for teaching, village orientation and research, as well as to provide a much needed service, the college maintains several rural health centers.

Tried Different Approach

In 1957, when we were ready to open a new center, we determined to try a different approach. This consisted mainly of waiting—waiting until we found a village where the people desired the service enough to be willing to make some sacrifices for it. We let this word go out and waited for invitations.

It may seem strange in a country as needy as India that we should have to wait for invitations. However, we wanted a village that really felt the need for health work, both preventive and curative; one that would be willing to put up with a teaching research program involving students; one in which there was a progressive spirit; and one in which there was sufficient cooperation among factions to allow for community action on some major health problems. Accessibility during the whole year was also an important consideration.

There were several nibbles, but we found only one village that met most of our conditions. It was Sahabana, located about eight miles from Ludhiana, its area next to the area of our oldest health center at Jamalpur. Although off the main road, it would be accessible during the rains.

The Community Health Organizer (CHO), Gharib Dass, who was to be posted there, made several trips to talk with leaders and others in the village. He found that about 1,500 people lived in the village. Only a few of these were refugees. There were numerous well-built homes. The people seemed eager to undertake improvements. The village council was theoretically of the Communist party. The other major faction in the village was small and could be counted on to cooperate with the majority in health activities. The village was willing to supply accommodation for him and for the health center.

To check his findings, we sent the CHO from another center to gather similar data on his own. When his report confirmed the first, we started official negotiations. I made several trips to meet with the village council in order to understand their requirements and to explain fully our purposes, hopes, objectives, methods and resources.

There was one vacant house with several rooms and a small courtyard which could be allotted for the CHO's residence. It was not ideal but was the best available. After some repairs and alterations, it has worked out satisfactorily.

The CHO moved into the village in January, 1958. After a short period of getting acquainted and feeling out the situation, he began to stimulate village activities. Soon two health committees were organized. One was composed of the village council, plus a few other interested men. The other was the Youth Health Committee, composed mostly of students who went daily to Ludhiana for their education. Both of these groups helped in the

*Dr. Rice is on leave of absence from missionary service in India with The United Christian Missionary Society.

The Deputy Commissioner, highest local government official, opens the Sahabana Health Center which the villagers have built at the back of their Sikh temple.

In India, a Christian Medical College Sets Up A Health Center to Help People Help Themselves

various programs and campaigns that were to follow.

That summer, one long village lane was paved and side drains cemented. Each house opening on the lane was assessed ten rupees. To this was added some village council money and an equal amount from some friends in the States. Then this total was matched by a government sanitation grant.

In the fall, plans were made to remodel the back verandah of the Gurdwara (Sikh temple) into a health center. The Gurdwara committee bore most of the expense with the village council and the social and preventive medicine department of the college contributing small shares of the cost. Soon we had a long, airy room, suitably partitioned and equipped for the varied activities of a health center.

On December 14, the Deputy Commissioner came to the village to formally open the center. The village councils of all the near-by villages were invited. Many guests and members of the medical college staff were also present.

About a year after the opening of the center, boys and men, young and old, gathered to work on the approach road to the village. Most of the area is very sandy, and in the dry weather the road was hard pulling for oxcarts and even for our jeep. However, a foot or so below the surface was a layer of clay.

The volunteers dug out some of this clay from near-by land and threw it on the road. It soon packed into a hard and fairly smooth surface that made pulling much easier.

Access to the village was further improved when the canal department put a bridge over a small canal which we had previously bounced through. This bridge had been one of the requests made to the Deputy Commissioner on opening day.

Routine health center activities began. A doctor came from Ludhiana for a weekly dispensary. The public health nurse and lady health visitor carried on weekly ante-natal and well-child clinics. They began bi-weekly classes for village midwives from the surrounding area. Gharib Dass kept the dispensary open for two hours each day to carry out doctors' orders and to render first aid.

During the next summer one more lane was completely paved and its side drains cemented. Another wide street had cement drains built along both sides so that waste water of those households is carried to the "stabilization pond" at the edge of the village.

In 1959 we arranged with the village council to use Sahabana for the village orientation of second-year medical students. In this course, the laboratory consists of weekly visits in which each student first gets acquainted with an assigned family. After learning about its problems, studying the family structure and village organization, he attempts to bring about improvements by helping the family meet one or more of its problems. Health education and knowledge of how to get along with people of other groups are important skills for this class. So fifty Sahabana families were assigned, one to each student.

Looked Forward to Visits

During the five months that these visits continued, many families came to look forward to the visits of the students and several tangible improvements can be listed. These include kitchen gardens, smokeless stoves, more children going to school, homes more neatly kept, less hookworm and anemia, and better baby care.

The Community Health Organizer has been the key person in the development of the village. Recently he was discouraged at the lull in the health activities, but he has been assured that all natural growth occurs in cycles. There will be a time of resting while new ideas germinate and take root. The promise for the future development of this village is great since its foundations rest securely on the tried principles of felt-need and self-help.

Mrs. Srivastava (left), a public health nurse trained at Vellore Christian Medical College, talks with one village mother at the door of the Health Center.

Benevolence i

Interview with President Orval D. Pe

DISCIPLES of Christ are moving into one of history's most significant decades, according to Orval D. Peterson, president of The National Benevolent Association of the Christian Churches (Disciples of Christ), of St. Louis, Missouri.

"It is no mere figure of speech," he said, "when we say that the decade of the 1960's will be extraordinary and tremendous and that Christian benevolence services are more necessary than ever."

The call to the N.B.A. during this decade's Program of Advance, he believes, is to keep its program and services abreast of human needs.

"The N.B.A. is now more able," the president stated, "because of its one operational fund, to share in brotherhood planning and financing. Many letters have been received from national and state leaders, including both laymen and ministers, enthusiastically endorsing N.B.A.'s new financial procedures."

Benevolence contributions from churches continue to increase, but *slowly*, and they are never enough. "Receipts from the churches for the last fiscal year," Dr. Peterson said, "were not sufficient to pay salaries of the personnel necessary to operate the N.B.A. and its seventeen functioning homes. Church gifts of $999,130.58 were only about one-third of the revenue necessary for operating the expanding benevolence program."

Other Receipts Helped Provide Service

The returns from certain invested funds, bequests and released annuities, plus receipts from a number of persons cared for and from some community groups, such as lodges, help to offset this lack of operating money.

"The N.B.A. does not have large sums of undesignated funds," Dr. Peterson insisted. "Much of its fund balances is held in trust for its homes," he said. The N.B.A.'s accumulated operating deficit totaled $243,755.62 on September 30, 1957. By June 30, 1960, this had been reduced to $108,344.89. This balance will be liquidated through increased benevolence receipts expected during the Decade of Decision.

The bright side of the benevolence ledger is that the N.B.A. and its homes have operated in the black for the past two years. Yet the total budget of the national office and the homes increases annually because of pressure from the expanding program and services.

"What are some indications of progress evident in the rapidly changing picture of benevolence?" the N.B.A. executive was asked. His replies are summarized under nine points, as follows:

- A new research and service department, so essential to aid the N.B.A. in determining policies for its expanding program, has been set up in Indianapolis under the direction of Leslie G. Heuston. This research is necessary because of the changing and expanding types of benevolence services.

- Plans for the Woodhaven Christian Home for exceptional children, N.B.A.'s first major thrust in the Decade of Decision, are moving ahead. This nineteenth N.B.A. home will help answer the disturbing needs of youngsters who suffer mental deficiency or impairment and/or physical handicaps. The first meeting of the board on October 10 determined that Woodhaven will be a *national* residential center and school rather than a regional one. Charles M. Palmer of the St. Louis Christian Home is administrator-elect of Woodhaven. The estimated cost of the new home is $2,500,000.

- Additions to homes for the aging have been completed during 1960 in order to accommodate more of those on the waiting lists. Still other additions must be

Woodhaven Christian Home for exceptional children will become the nineteenth NBA home to be established. This institution will serve mentally or physically handicapped children. Here the new board of trustees for the Woodhaven Home meets for discussion.

built because of the great demands for care. The Oklahoma Christian Home is using new residential and bedside nursing units and two of twenty cottages have been erected. In May, Northwestern Christian Home occupied an enlarged living room, dining room, a new kitchen, and a bedside nursing unit. Lenoir Memorial Home, in October, dedicated its first cottage. The California Christian Home is to construct a health unit, apartments and cottages. Nearly 300 persons seek admission to the California Home. The Florida Christian Home plans a much-needed staff building and cottages.

• The pioneering attached unit for senile aging persons at the Illinois Christian Home, approved by

a Big Decade

son of National Benevolent Association

state conventions of Disciples in Illinois-Wisconsin, Missouri, Oklahoma, and Arkansas, as well as by N.B.A. trustees, awaits clearance by Illinois state welfare officials. In the meantime, the Illinois Home has been permitted to care for 100 older people instead of its present capacity of 80. This home is recognized as meeting state welfare standards.

• One of the N.B.A.'s first ventures into foster-home care for the aging has occurred. Mrs. Annie B. Green, who will be eighty years old on December 9, the widow of J. J. Green, former pastor of Centennial Christian Church in St. Louis, is receiving supplemental aid from the N.B.A. A fund raised during "A Crusade for a Christian World" makes the grants possible.

• The Kansas Christian Home, to be built at Newton, opened bids on October 4 for its first unit of a congregate building costing about $400,000. The Santa Cruz, California, Benevolence Village for the Elderly has received necessary zoning clearance so plans for cottages are proceeding.

• Several persons have been added to the N.B.A. staff during this year. John Stotensberg is the new administrator of Northwestern Christian Home, while Mrs. E. Pearl Finley continues as superintendent. Harold A. Patterson is now administrator of the Illinois Home while Mrs. Ida Gadd continues as superintendent. James M. Hull became administrator of the Emily E. Flinn Home last summer. Earlier this year, Paul B. Kennedy became N.B.A. director of development for the California Home.

• Significant benevolence educational materials—two courses of six sessions each—were issued several months ago for young children's use as resource material in the Sunday church school, vacation church school, or in other sessions. They were prepared by Mrs. Jessie B. Carlson in consultation with the N.B.A. educational committee.

• Conferences with the administration and executives of The United Christian Missionary Society's department of Christian action and community service continue. These seek to reach understanding for a total approach to mutual problems of aging persons so as to avoid overlapping in the national agencies' approach to the churches.

All of these avenues of change and progress—and others could be mentioned—in the many areas of Christian benevolence suggest the multiple ways in which the N.B.A., its trustees and staff, under the administrative leadership of Dr. Peterson, as president, are rising to the opportunities for advance.

"We wish we could open the doors of all N.B.A. homes wider than ever, in order to meet human needs," Dr. Peterson said in conclusion. "Since that is not possible now, we are doing everything we can within the limits of personnel, facilities and financial capacities, to keep pace with the great and growing needs before us."

An elderly guest receives expert nursing care at Northwestern Christian Home. The bedside nursing unit was completed in the spring of 1960. Also added to the home's facilities were an enlarged living room, dining room and a new kitchen. Many aging persons are on the waiting lists of the benevolent homes, and the demand for facilities will grow during the decade.

Great Task in Britain

Disciple Who Served in England Reports Efforts By Churches to Re-win the Population to Christ

By JAMES W. CARTY, Jr.*

THE tiny fraction of British who attend worship services are worried about the great majority of their countrymen who are not affiliated with any church.

This was the observation made by Lester G. McAllister on his recent trip abroad. Dr. McAllister is professor and chairman of the department of religion at Bethany College, Bethany, West Virginia, a liberal arts college affiliated with the Board of Higher Education of Disciples of Christ.

For the spring of 1960, Dr. McAllister was invited to be visiting professor at Overdale College, Birmingham, England. He also served as fraternal delegate from the International Convention of Christian Churches to the Annual Conference of the British Churches of Christ (Disciples).

"Only three per cent of the people in England are actively affiliated with any church," Dr. McAllister said. "This figure includes both the members of the state Church of England, which is the Anglican communion, and the different communions of the Free Church.

"Particularly disturbing is this continuing fall in church membership."

IN the interval since World War I and now, membership of the Christian Churches (Disciples of Christ) has dropped from about 18,000 to approximately 7,000 members.

"The church rolls in one communion dropped even more drastically. Membership has declined from 400,000 to 190,000 in the same period.

"The only group that is preventing the membership decline at this time is the Church of England. It not only is holding its own in many parishes, but is making gains in others."

Currently, the Church of England is carrying on a great drive to confirm the adults in the church, Dr. McAllister said. That church is seeking to enlist the great number of potential members who were christened as infants but did not become confirmed when they grew up and became youth and adults.

Many explanations have been offered for the continuing drop in membership which has occurred during the past four decades.

One is that war brings a let-down in concern with ethics and morality, Dr. McAllister said.

"Many observers feel that the church never appealed to the working class," he pointed out. "The only time that the church ever affected the laborers was in the days of John Wesley and his brother, Charles Wesley. Even then, the proportion drawn to religion was a small per cent of the population.

"Another cause of the decline in attendance may be the shortage of religious leaders. There is a great lack of ministers both in the Church of England and in the Free Church."

He said salaries are low. Among the religious bodies, the Church of England pays its ministers the best salary—about 1,200 pounds ($3,300) a year. All rectors receive the same amount, whether they serve a large or small parish.

As a result of the lack of religious guidance, a big problem of juvenile delinquency faces England, Dr. McAllister said. Many teen-agers roam the streets and cause trouble.

"The government is spending thousands of dollars on financing youth clubs as one means of helping curb the problem," Dr. McAllister said.

SOME churches are using government finances to set up these programs, which are recreation-centered. At the clubs there is a popular coffee bar for discussion, and recreation and crafts.

"There is no religious instruction at the clubs. However, congregations hope that the youth who come to the clubs at their churches will seek information about the religious programs and will start taking part in them.

"This is happening in some situations.

"Churches have a long, difficult task ahead of them in re-winning the population.

"With their vision, vitality, resourcefulness and message of New Testament Christianity, the Christian Churches have a program and message that are needed by the great population of England."

*Mr. Carty is professor of journalism and director of public relations at Bethany College, Bethany, West Virginia.

Nine-year-old's History of Christmas

EDITORIAL NOTE: *The following interpretation of Christmas was made by a nine-year-old boy in his church school class in a Disciples of Christ congregation. It was sent to* WORLD CALL *by Miss Florence Carmichael, retired children's worker with The United Christian Missionary Society.*

CHRISTMAS is a happy time for boys and girls, especially when it is time to open the presents. Stores are packed like sardines when Christmas is just around the corner. Americans all know Santa Claus as a fat, jolly, happy old fellow with a long white beard and when he laughs he shakes like a bowl full of jelly. We have Christmas every December 25 but other countries celebrate Christmas on different days.

When the wise men from the east came to Bethlehem, they brought with them gold, frankincense and myrrh. All gifts for the Christ child. 1960 years ago was the birth of Christ, and that was when this holiday started. The first part of Christmas is Christ which the full name is Jesus Christ the Lord. Satan is a bad creature that makes people want to hate God. If God had killed Satan, the devil, there would be no sin for God to forgive us of. If Jesus had not come, you and I would not be here. As a matter of fact, hardly ANYBODY would be here.

There's great rejoicing when Christmas comes.

Here's a poem which is like a story. T'was the night before Christmas when all through the house not a creature was stirring, not even a mouse. I forget the rest of it but I think the point is clear now, that Christmas is a happy time. So the next time Christmas comes, get down the Holy Bible and read some verses, such as Luke 2: 3-15.

"I think Christmas is fun don't you?"

MERRY CHRISTMAS to all and to all a good night.

—DENNIS RAY COOPER

Mission in Marseilles

CIMADE, French Ecumenical Agency, Works with North African Community

By WILLIAM J. NOTTINGHAM*

North African girls dance a "ronde" at a party sponsored by CIMADE workers. —Photos by Nottingham

A TOUR guide introduces Marseilles with this description: "Twenty-five centuries make Marseilles the oldest of France's big cities. Today it is second in population. Admirably situated in a great bay surrounded by limestone bluffs, it is singularly appealing with its animation and gaiety overflowing throughout the downtown area, especially along the famous Canebiere and around the old port.

"First among the seaports of France, it owes everything to the Mediterranean, which extends along the beautiful drive around the Corniche and which can be admired not only from the heights of Notre Dame de la Garde but from the city itself, preferably at sunset. Marseilles is also a great industrial center featuring oil refineries, soap factories, flour and cereal production, and steel mills.

"The creation of new port facilities and the development of the Rhone River, the Berre Basin and the oil port of Lavéra—the importance of which grows with the arrival of oil from Africa—will make Marseilles one of the foremost of European ports."

The character of this exceptional city is further depicted with a special warning to the tourist to drive with extreme caution. Traffic, reflecting the temperament and spirit of the population, is discribed as "intense" and "disconcerting" . . . to say the least!

Six hundred years before Christ, Phoenician adventurers landed here. Greek merchants brought prosperity. Rome stretched the mantle of authority and protection over the little city-state. Skin divers of the twentieth century have found the remains of those ancient times off the coast.

EUROPEAN history can be traced through its annals from the rivalry of Caesar and Pompey to the Nazi occupation, from the Crusades and the Black Death to visits of the *Forrestal* and the arrival of Muslims from war-torn Algeria. The presence of the fez and burnoose in the colorful crowds is, in fact, the reason for the presence in Marseilles of CIMADE, ecumenical service organization of the French Protestant churches.

Crossroads of Europe, Africa and the Near East since time immemorial, Marseilles represents an acute social problem today in view of the French-Algerian relations and challenges the church of Jesus Christ to justify its long association with European civilization.

ABOUT 1,000 North African laborers are employed in the vicinity of Marseilles, and between 1,500 and 2,000 families live in the tenements along Rue d'Aix or in one of the numerous shanty-towns stuck in odd corners throughout the city and called *"bidonvilles"* by the French. A *bidon* is a large tin can. Another 17,000 are estimated to be in transit through Marseilles, and the number arriving and departing for North Africa each month is from three to four thousand. Forty per cent cannot speak French, the vast majority are illiterate even in Arabic, and they all are suspects of terrorism in the eyes of the police who patrol in pairs or groups of three and are prompt to look into every commotion.

True to its spirit and method, CIMADE is interested in the disinherited regardless of race, religion or politics.

IT works through a team which lives as closely as possible to the people, and attempts to realize the love of Christ in a real encounter with the conditions of their existence. It hopes to be at the same time a means of God's grace for the "reconciling of the nations" and the manifestation of the prayers of countless Christians who carry the suffering of North Africans upon their hearts.

CIMADE began its work three years

*Mr. Nottingham, a minister of Disciples of Christ, is a fraternal worker with CIMADE in France under the auspices of the Council on Christian Unity. His support comes through funds from the Week of Compassion.

Shown in the photo below is the playing field at the CIMADE camp for North Africans at Marseilles, France. In the background are the quonset huts. Several hundred families live in these emergency dwellings constructed of concrete.

ago at the invitation of the Protestant ministers of Marseilles, with after-school activities for children, evening reading classes for men, and home-making instructions for women and girls. The team includes two young women—one a nurse born and reared in Algeria, the other a social worker, daughter of a French admiral—two young men from Switzerland, an Arab-speaking "brother" from the Protestant community of Taize, a part-time worker for teen-age boys, and a handful of volunteers. The main center is in the shabby neighborhood of Rue d'Aix, not far from the port, in the heart of the vice and crime of Marseilles.

THE narrow back streets are crowded with Arab vendors. Packs of olive-skinned children scurry among the boxes and push-carts. Overhead, in the twisting alleys, bird-cages, clotheslines, and housewives banging shutters and gossiping in shrill voices across the window-sills give the impression of a casbah. The warm Mediterranean sunlight streams along the orange-tiled rooftops and down among weather-beaten buildings.

Through a long, dark archway, past the doors of several workshops, and down a flight of stairs troop thirty to sixty children five evenings each week. Undisciplined and bursting with energy, they are patiently led by songs, games and crafts to discover new capacities within themselves and new dimensions within society. Every Thursday and every other Sunday they are taken on an outing in the countryside around Marseilles, Thursday rather than Saturday being the day that school is out in France. In the summer comes a chance to go to camp, and on holidays something special is always planned.

EVERY night except Sunday, from 6 to 10 o'clock, in an adjoining room, twenty to thirty Algerian and Tunisian men apply themselves to learn to read and write. Rough-hewn whitewashed beams form a low ceiling; worn brick and cement floors show the great age of the building, formerly an olive oil mill. There is something equally out of keeping with modern times in the illiteracy of these adults. What a liberation of the spirit to be able to sign their names! What a relief to be able to understand their pay checks! What self-respect in being able to read their newspapers!

In the midst of reading a passage in the Laubach books or the elementary stories in the children's reader, a friend interrupts with a whisper, and an earnest discussion in Arabic follows; the two retreat half-embarrassed into the ante-room, leaving the volunteer puzzled. The instructor sticks his head in the doorway and explains that it was the reader's turn in the CIMADE showers.

During the afternoons the women team members receive Muslim wives and mothers at the center or go to their homes for instruction in sewing, child-care or the three R's. The acceptance of Europeans in their apartments represents a notable gain in bridging the gap between two widely different worlds. At the same time, it opens a window on sorcery and superstition. In the North African community in Europe, especially in Marseilles where there is not even a mosque, Islam has only a superficial place in the lives of the people. In spite of its being a religion of the Book, there is illiteracy. In spite of its prohibitionism, there are alcoholics. In spite of its doctrine of divine providence, there are fortune tellers, evil spirits and witchcraft. Fear and sadness haunt the lives of the North African people here.

On the outskirts of Marseilles an encampment of concrete quonset huts and emergency housing serve several hundred families. CIMADE installed a barrack and remodeled an old "40 and 8" (40 men or 8 horses) railroad car of World War I fame with the help of an ecumenical work camp. Two Swiss laymen from Lausanne live and work there, conducting a program similar to that of Rue d'Aix and the clubroom for adolescents at Boulevard des Dames. Volunteers help with a nursery two mornings a week. A men's group meets evenings. A wading pool and playground are enjoyed by the children in the summertime. In 1959, another work camp made possible outdoor volleyball and basketball courts. Disciple Lucy Stanfield took part in this work camp.

THE work of CIMADE is financed with the help of sister churches in other lands through the World Council of Churches. Close contacts are maintained with governmental agencies, private charitable institutions, and the Roman Catholic missions. CIMADE also works among Muslims in Dakar and Algiers, in Africa, and in other remote sections throughout France. In addition, its work includes refugees from Eastern Europe, students from the French community in Asia and Africa, the French working class in certain areas, and prisoners and ex-convicts. It is the Church World Service and World Council of Churches representative in France, with a constant emphasis on Christian unity. Marc Boegner, widely-known among leaders of the ecumenical movement, is president of CIMADE.

Disciple Family Seen on National Telecast

THE story of the family (shown below) of Mr. and Mrs. R. L. Robertson, of Amarillo, Texas, was told in an hour-long National Broadcasting Company presentation in November on a nation-wide telecast from New York City. The story of the Robertsons was used to dramatize the values of family life in a changing world.

Mr. and Mrs. Robertson, together with their nine children, were chosen as Amarillo's third "Family of the Year" in 1957.

Members of the Disciples of Christ, the Robertsons take prominent parts in local church activities, and the church is an important factor in the life of the family.

From left, Roy; Mrs. Ernestine Robertson; Robyn (kneeling); Kent (with Pauline); Mrs. Pauline Robertson; Ginilee and Laurel (standing at rear); R. L. Robertson; baby Neil (on floor); Paula Jo; Ellen; and Kay Linda (standing at the right).

—Photo by Woodfin Camp

—Photo by Mareta Smoot

These children enjoy playing their instruments in a rhythm band in the kindergarten of Joshi Sei Gakuin (Margaret K. Long Girl's School) in Tokyo, Japan.

Even four-year-olds must take thorough

Entrance Exams In Japan

By GRACE HENDRICKS*

ENTRANCE examinations for kindergarten? It sounds fantastic, doesn't it? But it's a sad fact, and I've recently been through the misery of having to give them. It's the most painfully difficult thing I'm called upon to do in the year's work here at Joshi Sei Gakuin (Margaret K. Long Girl's School) in Tokyo.

Japanese take very seriously the responsibility of the training of their children. They are eager to give the children every possible advantage. They are willing to go to great lengths in the way of inconvenience and expense if it will help the child in his development.

So the really anxious struggle for providing the best begins with kindergarten and doesn't end until the child has been graduated from high school, college or university and is settled in a life work. No sacrifice seems too great for a family to make for the sake of its children's education. So it is no wonder that the literacy of the nation is considered to be 98 per cent or more.

IN spite of this great demand for education the nation has not been able to provide enough adequate schools. Because education is compulsory through junior high school, accommodations of a sort are available for all up to that grade. Unfortunately, however, the schools are not well standardized as regards general administration, equipment and sanitation, so that some schools are much more desirable than others.

The Christian schools, from kindergarten through university, rank high because of their strong moral influence and the religious foundations upon which their courses are based. Many non-Christian parents realize the importance of this and are eager to place their children in such an atmosphere.

Since the total child population has decreased somewhat in the past five or six years, some kindergartens are suffering a decided drop in enrollment. But our kindergarten has not had a decrease in the number of applications for entrance.

This year we advertised that we would accept about seventy children. One hundred and one applied for entrance. Obviously "entrance examinations" were in order. Each child was given a number when his application was filed. Then he was asked to appear with a parent or guardian on two appointed days.

THE first day he was given a physical examination. While he waited his turn he was carefully observed as he played with other children and as he reacted to the examining physician. His relations with his mother also were observed.

On the second day the children were examined in a room by themselves, in groups of five or six, as they played together and talked with three teachers who gave them various kinds of intelligence tests.

Then there were private interviews with me and with the head teacher, for the child with his mother or father or both parents. It was touching to see how many fathers took a half-day off from their work in order to be present, because they had heard that we lay emphasis upon the cooperation of both parents in our kindergarten program. In these interviews both parents and children were graded as to apparent desirability.

AFTER the interviews were over, we eight teachers agonized for two days and far into the night as to whom we would have to refuse. Four-year-olds are all so appealing, and their parents were so desperately eager!

With fervent prayer for guidance we considered earnestly in detail each individual case. We discussed certain points and characteristics. We pleaded some cases of apparent need. We tried to look at each one from every possible angle.

With truly deep emotion the final votes were taken and the lists checked and re-checked. With the writing brush, in large characters that could be clearly read, the numbers of those accepted were written on a long strip of paper. This was posted outside the kindergarten building at an appointed hour and the parents came to see if the number of their child was there.

Although we had advertised that we would take about seventy, the number admitted came to seventy-eight. We will be bulging the walls of every classroom, but we hadn't the heart to turn so many away.

IT was like a funeral to have to face those whom we rejected—the tears, the questioning "Why?" on the part of some parents, and the pleas of others to "take just one more—he's so little." The children will no doubt find a place in some other kindergarten, but there is no other Christian one near-by.

Now we face two years of earnest effort to instill into those seventy-eight small hearts and minds the love of God and the story of Jesus, the friend of little children. We'll have whole-hearted cooperation from most of those happy parents. We pray that some of them may come to know and follow Christ, along with us and with the children.

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*Mrs. Kenneth Hendricks is a missionary in Japan with The United Christian Missionary Society.

Classroom and Campus

edited by H. L. Smith

Bethany Holds Convocations For Pioneer Leaders

A SPECIAL convocation honoring William Kimbrough Pendleton, the second president of Bethany, W. Va., College, was held Oct. 11. The occasion is one of a series honoring outstanding pioneer leaders who have made great contributions to Bethany and West Virginia and is a part of a program leading up to the observance of the state centennial.

The convocation was the occasion of a reunion of several relatives of Mr. Pendleton. He had been professor, vice-president, second president, and president emeritus of Bethany during the period from 1841 to 1893.

The main address was brought by his grandson, Winston Kent Pendleton, Washington, D. C., a newspaper and public relations consultant. He is bureau chief of the Florida Press Bureau, Washington. His column, "The Washington See-Saw," is printed in more than 100 newspapers. Mr. Pendleton is active in community and church affairs and is teacher of the Pendleton Adult Bible Study at Pershing Drive Christian Church, Arlington, Va.

Harold A. Bosley Lectures at Christian Theological Seminary

Harold A. Bosley, noted author and lecturer and for the past eleven years pastor of First Methodist Church, Evanston, Ill., was the speaker for the annual fall lectureship at Christian Theological Seminary in Indianapolis.

Under the general theme, The Preacher and the Christian Ethic, the four lectures were God Is Love, Jesus Christ Is the Way, The Church Is Essential, and The Kingdom's Claim Is Absolute.

The seminary has an enrollment of 251 for the fall semester, representing nine foreign countries and thirty-five states. Countries represented other than the United States are Formosa, Japan, The Netherlands, South Africa, New Zealand, United Arab Republic, and the Philippines.

Interseminary Movement to Meet At The College of the Bible

Markus Barth, associate professor of New Testament, University of Chicago, will be guest lecturer when the Kentucky-Tennessee Region of the Interseminary Movement meets Dec. 5-7 at The College of the Bible in Lexington, Ky.

Son of the famed continental theologian Karl Barth, Professor Barth was born in Basel, Switzerland, and educated at the universities in Basel, Berne, Berlin and Edinburgh. He received his Doctor of Theology degree in 1947 at the University of Gottingen, Germany, in the field of New Testament. Prior to his coming to the University of Chicago, he served as parish minister in Switzerland. After coming to this country in 1953, he was visiting professor at the Presbyterian Theological Seminary, Dubuque, Iowa.

Author of many articles and a number of books, Dr. Barth will base his Lexington lectures on Conversation with the Bible. Later these lectures will be published in book form.

The interseminary meeting brings together ministerial students from seminaries in the two-state area.

Chapman College Provides Scholarships for Overseas Students

In the interest of increasing better world relations, Chapman College annually grants eight scholarships in the amount of $430 each to students from other lands. This year there are fourteen students from nine countries enrolled in the student body at Orange, Calif. Countries represented are China, Greece, India, Iran, Japan, Korea, Nigeria, Turkey, and the Philippines.

"Congo Stories," a recording made by Royal J. Dye, who helped establish the Disciples of Christ Congo Mission in 1898, has been in increasing demand. The recording is presented by the college to all those who participate in the Dr. and Mrs. Royal J. Dye Chair of Religion and Missions.

Parents' Day Celebrated At Culver-Stockton College

Parents attended classes as a part of Parents' Day on November 12, on the Culver-Stockton campus in Canton, Mo.

The program for the second annual meeting of the Parents' Association included also a meeting with the president, interviews with professors, and many other activities.

Russell Grow returned to the campus this fall after two years absence during which he served the Christian Freedom Foundation of New York. A former president of McKendree College, Dr. Grow received his A.B. degree from Northwestern State College, Oklahoma, and his A.M. and Ph.D. degrees from the University of Nebraska. Dr. Grow will serve as professor of economics and education at Culver-Stockton.

Arthur W. Stephenson Visits Eureka College

Principal Arthur W. Stephenson, head of the Bible College at Woolwich, New South Wales, Australia, spent four days on the Eureka, Ill., campus in mid-October. He addressed the United Student Christian Fellowship, was guest lecturer for a number of classes, and was chapel speaker and a leader in a number of informal discussions.

This well-known leader attended the recent World Convention held in Edinburgh, Scotland, during the past summer. He went from Eureka to Louisville for the International Convention Assembly of Christian Churches where he represented Australia as fraternal delegate.

Wendell East has joined the faculty as director of student activities. Mr. East has his Master's degree in sociology from the University of Illinois and has done advanced study at the University of Chicago.

Hastings Library Goes to Phillips University

Pictured above are some of the Washington, D.C., people who helped pack 68 boxes of books which contain the late J. Warren Hastings' entire library. The books are being presented to the Phillips University Library, Enid, Okla., by Mrs. Hastings (third from left). Dr. Hastings was minister of the National City Church in Washington, D.C., from 1942 until his death in April, 1960.

He comes to Eureka from a position as administrative director of Manumit Private Boarding School near Philadelphia, and prior to this service he gave many years to public welfare work in a variety of its phases.

President Ira W. Langston, now in his seventh year at Eureka College, returned to his old pulpit in Park Avenue Christian Church, New York City, as guest speaker for the one hundred and fiftieth anniversary of the founding of the church.

Hiram College Plans Religious Emphasis Days

Roy A. Burkhart, Columbus, Ohio, was guest leader for the first Religious Emphasis Day at Hiram, Ohio, College on Oct. 13. Three other Religious Emphasis Days are scheduled during the current academic year, all planned by a student-faculty committee.

Dr. Burkhart, who in 1958 completed a twenty-three-year ministry at the First Community Church, addressed the student assembly on the topic, Suppose You Took Religion Seriously. The afternoon was devoted to forum discussions on What You Can Do for Peace, and on Love and Marriage. In the evening at an all-college-community gathering, Dr. Burkhart spoke to the group on The Power of Positive Prayer.

Hiram College was recently designated by the State Department as sponsor of an exchange-visitors program for foreign students. The program will provide courses for students and assistantships in the classes and laboratories of the college's recently expanded language department, and it is planned that expansion will include other areas of study within the college.

Lyceum Series Opens at Jarvis Christian College

On Oct. 16, Jarvis Christian College in Hawkins, Tex., presented a One-Man-Art-Exhibition by James C. Shane. The exhibit of thirty drawings and thirty pieces of ceramic opened the Lyceum Series for the academic year of 1960-61.

Mr. Shane, a native of Nashville, Tenn., has just returned from a year of study on a Danforth Foundation grant at Indiana University where he received his Master of Arts degree. Prior to his coming to Jarvis as art instructor in 1957, Mr. Shane was instructor of art education at Southern University, Baton Rouge, La., for two years.

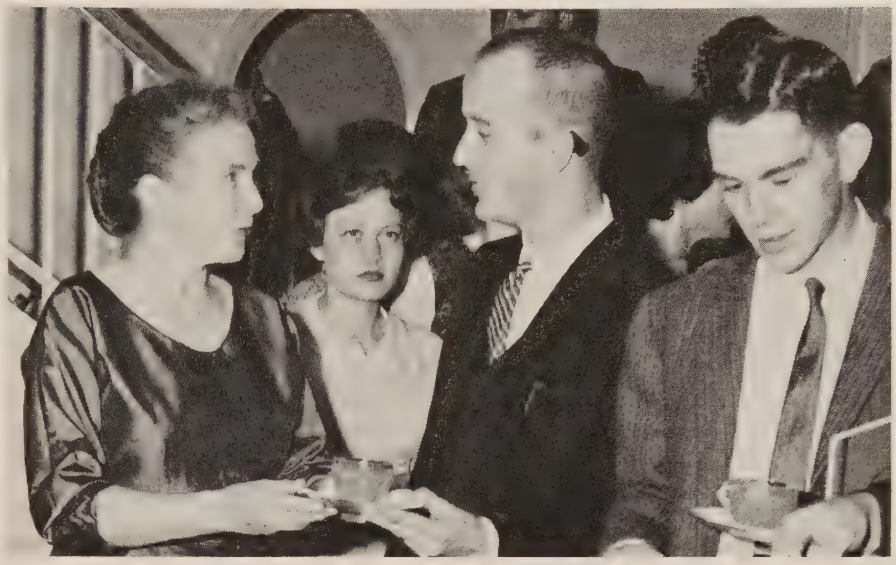
Seminary Institute Held at Lynchburg College

Eighteen representatives from seminaries on the Eastern Coast and in the Midwest participated in a two-day Seminary Institute at Lynchburg, Va., College, Oct. 12-13.

Allen B. Stanger, director of religious activities, directed the planning of the institute. Riley B. Montgomery, president of Lynchburg College from 1936 to 1949, and now the president of The College of the Bible, Lexington, Ky., delivered the opening address on the topic, The Challenge of the Christian Gospel for Today's World. During the meeting, discussions and convocations were held on the following topics: The Challenge and Opportunities in Church Service and Related Vocation Today, The Theological School: What Is It? Who Should Attend? How to Choose a Seminary, and Problems in Theological Education.

Robert E. Sanders, assistant to the president, Princeton Theological Seminary, Princeton, N. J., spoke at the mid-week vespers on Wednesday evening in the chapel.

Lynchburg College Honors Seminary Guests



Mrs. Allen B. Stanger, wife of Allen B. Stanger, director of religious activities at Lynchburg College, Lynchburg, Va., serves Jay Calhoun at a reception on the campus. The reception was held in honor of the guests at a Seminary Institute which took place at Lynchburg in October. Dr. Calhoun is associate dean, The Disciples Divinity House, of the University of Chicago, Chicago, Ill.

Record Enrollment at Phillips University

On Founders' Day for Phillips University, Enid, Okla., a celebration was held at chapel hour with G. Edwin Osborn of the Graduate Seminary as speaker.

This year's enrollment is the largest in the school's history of full-time students. There have been 974 registrations, with 200 others on part-time status or attending night school.

Professor William E. Shane was the first student to enroll at Phillips University when it opened in 1907. Later he was a teacher for thirty-three years at Enid High School and Phillips University. He visited the campus recently and was a guest of Dr. and Mrs. Clifford Shirley.

Phillips was host recently to seventy-five English teachers from public schools and colleges under the sponsorship of the Oklahoma Council of English Teachers. Their discussion topic was Teaching Children to Think in This Twentieth Century.

Mrs. Doris Britton McClellan, Enid, has succeeded Wayne Testerman as alumni secretary at the University. Mr. Testerman resigned in the past summer to re-enter the preaching ministry at Alamogordo, N. Mex.

Texas Christian Reports On Enrollment Records

Texas Christian University in Fort Worth has its second largest enrollment in its eighty-eight-year history. Included is the largest freshman class and the largest enrollment of day-school undergraduates. With the addition of part-time students in the evening college, the total enrollment figure stands at 6,308 for the semester. This is more than last year's figure, but slightly under the record of 1958.

Two recent trends have been noted. One is toward a much larger percentage of full-time students, and another, more students coming from outside the immediate area.

Jack Suggs, professor of New Testament in Brite College of the Bible, is the author of *Gospel Story*, a new book just released. Dr. Suggs also has completed an article for the next edition of *Encyclopaedia Britannica*. It concerns the Book of Wisdom, also called Wisdom of Solomon, in the Old Testament Apocrypha.

Tougaloo Cooperates in Scholarship Tests

Tougaloo, Miss., Southern Christian College will be one of the thirty colleges participating in the testing of eight to nine thousand scholarship and admission candidates from more than 900 high schools distributed throughout the United States and the Virgin Islands.

It is cooperating in administering the Cooperate Intercollegiate Examination Program between Nov. 28 and Dec. 10 in 270 test centers across the nation during this period.

The program is an educational service of the United Negro College Fund and is open to qualified high school seniors and to a limited number of high school juniors and sophomores of exceptional ability and promise.

Tougaloo is again offering the In-Service Institute Program for secondary teachers of biology, chemistry and mathematics. Teachers are coming from twenty-five Mississippi communities each Saturday for three-hour sessions.

WORLD CALL NEWS ROOM

Christian Educator to Work With Negro Congregations

MISS Carrie Dee Hancock has been given a special assignment of working with Negro Christian Churches. Miss Hancock, who has been national director of children's missionary activity for The United Christian Missionary Society since 1948, began this new work in the fall of 1960.

As listed by the department of Christian education of the United Society, her work is to give the churches information concerning the type of service that they can expect from their state and national offices and in that manner give them assurance in the transition period that they will not be neglected through the integration of the National Christian Missionary Convention staff with the United Society staff.

Her work also will be to gather some information about these churches that will help the state and national agencies to serve them better.

Interboard Representatives

Leeds Gulick, veteran Congregational missionary to Japan, has been named field representative of the Okinawa Interboard Committee, in which capacity he will represent Disciples of Christ and other cooperating communions. Mrs. John L. McMillen, Methodist missionary, has been named field treasurer. Both appointments were ratified by the board of trustees of the United Society at their September meeting in Indianapolis.

Puerto Rican Service

Dr. and Mrs. James Carley recently gave two months of special service to the Christian Churches in Puerto Rico. Dr. Carley is professor of sacred music at Christian Theological Seminary in Indianapolis. Both he and his wife directed choral institutes in five districts and gave some private voice lessons.

Six Months' Service

Miss Nell Carlson, for the past two years a voluntary subsistence worker in Europe through Week of Compassion funds (*see article last month*), is spending six months with Christian Churches across the United States. She is sponsored by the departments of Christian action and community service and of Christian education in the interest of work camps and volunteer service projects.

Christian Education

Roy D. Holt began work on Sept. 1 as director of Christian education in Texas. He also will have major staff responsibility for campus Christian life. A graduate of Phillips University in Enid, Okla., with the A.B. degree, and a holder of the B.D. from Brite College of the Bible, Texas Christian University, Fort Worth, Mr. Holt has had thirteen years of experience in the pastorate.

Loren E. Arnett began service on Sept. 1 as associate director of program services and Christian education for the State Christian Churches, Inc., of Washington and North Idaho. Mr. Arnett holds the B.Th. degree from Northwest Christian College, Eugene, Ore., the B.D. degree from Christian Theological Seminary in Indianapolis, and the Master's degree from Butler University, also in Indianapolis. He has been a member of the executive committee of the Washington-North Idaho board and a member of the state youth committee. He also has been a member of the advisory board of the Yakima Indian Christian Mission, White Swan, Wash.

Lawrence Williams has begun work as minister of church development and youth program for the Nebraska Fellowship of Christian Churches. He attended the University of Nebraska and Peru (Nebr.) Teachers College and has had experience in banking and in the pastoral ministry.

To Canadian Staff

Miss Joan Ledger has been named associate secretary for the All-Canada Committee with responsibility for the Christian education program. Oliver W. McCully, general secretary of the Committee, had been serving in this capacity since 1941. He will continue to serve as the secretary in charge of the total program.

Serve in Oregon

Dr. and Mrs. Donald A. McGavran, former India missionaries with the United Society, are in Eugene, Ore., where Dr. McGavran is serving on the faculty of Northwest Christian College. Dr. McGavran gives periods of special service to Disciple colleges as peripatetic professor under the College of Missions.

Missionary Register

Returning from the field:

MRS. WILLIAM ALLEN BYERLEE, with children Donna Joy and David, returned to the U. S. on furlough from Congo on Sept. 17.

MRS. GARLAND FARMER, with daughters Margaret Ann, Christine and Louise, arrived in the U. S. on Oct. 4, from Congo.

Deaths

Walter A. Kennedy, 80 years old, of Martinsville, Ind., died on Oct. 14. In 1957, Mr. Kennedy, through the Charles S. Kennedy Foundation, was responsible for the gift of the Kennedy Memorial Christian Home to the National Benevolent Association. This pay-type home for older persons was dedicated to the memory of Charles Stephen Kennedy (1916-1938), one of W. A. Kennedy's four children.

John C. Frey, father of E. Roger Frey of the staff of the Board of Church Extension, died on Oct. 8. Burial was in Indianapolis.

Peter F. McKelvie, father of Mrs. Janet Sugioka, editorial associate of WORLD CALL, died in Manchester, N. H., on Oct. 21.

Honored by Mexico

Samuel Guy Inman, former missionary of Disciples in Latin America and an internationally known expert on Latin American affairs, was recently honored by the Mexican government with an invitation to the one hundred and fiftieth anniversary celebration of Mexican independence. Mrs. Inman, who also was invited, was unable to attend.

United Society Names New Men's Worker

ALBERT C. Hofrichter, Jr., of Iowa City, Iowa, began work in October as general representative for the men's work department of The United Christian Missionary Society. He succeeds Fred D. Sawyer, who resigned more than a year ago to work with the Christian Churches of Iowa.

Mr. Hofrichter

Mr. Hofrichter is serving local congregations and in district, area and state men's retreats and conferences in behalf of the Christian Men's Fellowship. This is a world-wide fellowship of men of Disciples of Christ which seeks to deepen the spiritual life of churchmen and to relate all churchmen in a dynamic way to the Christianization of the world.

Mr. Hofrichter has for six years been minister of First Christian Church and the Disciple Student Center in Iowa City. Previously he had served with the Virginia Christian Missionary Society, from 1949 to 1951, as director of evangelism and men's work, and from 1951 to 1954 as director of men's work.

Mr. Hofrichter, a graduate of Transylvania College and The College of the Bible, in Lexington, Ky., is married to the former Lena Fox. They have two children. His previous pastorates were in Taylorsville and Crittenden, Ky., Hamilton, Ohio, and Martinsburg and Weirton, W. Va.

Women and WORLD HIGHWAYS

Echoes of Edinburgh

Editorial Note: *This article, by two British reporters, appeared in the August 26, 1960, issue of* Christian Advocate, *the magazine of the Churches of Christ (Disciples) in Great Britain.*

MEMBERS of Christian Women's Fellowship from many parts of the world, more than 1,800 of them, attended the Quinquennial Luncheon held in Edinburgh in connection with the World Convention. The opening prayer was offered by Mrs. A. Williamson of Scotland. Devotions after the lunch were led by Mrs. P. R. Webber of South Africa. The service included the hymn composed by Mrs. Bertha Duncan of Glasgow, which has been adopted by the WCWF.

Mrs. A. C. Montgomery, president of the British CWF, welcomed the overseas visitors and explained that a "love gift" from the British women had made possible the presentation of a souvenir brooch to each delegate and, also, the presence of Mrs. Hilda Pasulani of Nyasaland, who represented the women of the mission fields.

Miss G. Harrison of Jamaica responded for the visitors.

Miss Jessie Trout, U.S.A., secretary of the WCWF, introduced a number of individuals and groups actively concerned in CWF work. Special thanks were given to those who had produced the mural, "Come unto Me," which adorned the convention platform—a gift from the WCWF and an inspiration to all who saw it.

IN her presidential address, Mrs. Hilda Green said that we live in an age which hints that our faith is dope or imagination. We need to confront the world with the affirmation—"This we have seen and this we know." So said the first disciples, who disturbed the world with their power and built the church. By our bearing we show that Christ is with us. Human nature craves for fellowship, but only that built on a spiritual basis can be lasting. True fellowship is each knowing each as she really is. Natural barriers are overthrown only in the love of Jesus Christ.

In an aside, the president said that she had been encouraged and comforted by the world-wide prayers of CWF members and expressed grateful thanks to the executive and all officials who had helped.

Quoting H. Drummond, she said that mountain tops were not places to be inhabited but vantage points to give us a broader vision. Not on the Mount of Transfiguration but at Pentecost was Peter filled with the Holy Spirit. Even then he had no sense of arriving. So, for us, to labor is to be truly in fellowship with Christ.

A solo, "He Smiled on Me," was sung by Miss Merle Peacock, Australia.

Introducing the guest speaker, Miss Janet Lacey, director of the BCC Inter-Church Aid and Refugee Service, the president referred to the joy which all felt that Miss Lacey had been honored as a Commander of the Order of the British Empire.

MISS Lacey commented on the loyalty and support of Churches of Christ all over the world to the World Council of Churches and brought greetings from the British Council of Churches.

This vast meeting place, stripped of its decorations, reminded her of the refugee reception centers where miserable families had found it "better to arrive than travel." There are such masses of them that we forget they are people with personalities. Impersonality is the order of the day. The World Refugee Year, an idea born in the minds of a few young Englishmen, was put into practice and resulted in the collection of 40 million pounds. This had made it possible to see an end of the hard core of refugees in Europe, and before 1964 the majority will have found houses and learned trades. But the hard core will still remain, men and women who had failed to make the grade.

These were the outcasts, like those with whom Jesus associated, and because of this the church has a special responsibility towards them. The problem remains in Hong Kong, Tibet and the Near East, but more houses and schools have been provided for the latter. Though the Refugee Year has officially ended, help is still urgently required. There are two reasons why the churches should take the lead:

(a) The Department of Inter-Church Aid and Refugee Service is an ecumenical organization whose aim is to relieve all human need. Church unity seems a long way off. To attain it, knowledge and understanding of each other is required. Caring for those in need is a witness to unity and will help us to understand those to whom we minister, and our co-workers.

(b) There is a theological reason—Paul appealed to the early churches, "There are people in need and I will come and collect what you can give because God sent his Son to save us by dying for us." We must enter into the fellowship of Jesus and do what he did, perhaps for people we don't like. Thus we enter into the meaning of salvation.

The benediction was pronounced by Mrs. Hilda Pasulani.

HISTORY was made at the World Convention in Edinburgh, when the first regular business meeting of the WCWF was presided over by Mrs. Juliana Banda (Philippines). The theme of the meeting was "That which we have seen and heard." After the call to worship, the WCWF hymn, written by Bertha Duncan, was sung. The business meeting, conducted by the president, Mrs. C. K. Green, included a roll call of all the nations, introduced by Miss Jessie Trout, secretary-treasurer. A report was given of the work done by the WCWF since its inauguration in Toronto in 1955.

The nomination of officers by the executive was adopted: *President,* Mrs. Esther Casillas Maldanado of Puerto Rico; *Vice-president,* Mrs. Clarice Digwood, Perth, Western Australia; and new representatives from each country. After the presentation of a gift to Mrs. Banda and an inscribed Bible to Mrs. Green, votes of thanks were given. Miss Trout spoke in glowing terms of the fine service given by Mrs. Green as the first president of the WCWF. We in Britain have every reason to be proud of her and grateful for all that she has done.

THE impressive pageant of nations which followed was arranged by Mrs. Alice Langford of Bournemouth and U. S.A. The background represented the news letter of the WCWF prepared for Edinburgh. In turn, women of nineteen nations, many in colorful national costumes, stepped forward to give news of activities in their own countries.

The speaker was Mrs. Maurice Charles, J. P., of Nottingham, and her subject was "What we have seen and heard—in a prosperous community." In contrast to an earlier address at the convention by Miss Janet Lacey, who dealt with refugee countries, Mrs. Charles spoke of conditions in more fortunate communities.

Problems, though not as obvious as in impoverished countries, are here; too much money, too much leisure, and a lowering of moral standards. There has been a sharp increase in juvenile crime

(*Continued on page* 46)

Echoes— *from Everywhere*

Congo Missionaries Certain That Work Not in Vain

THE current crisis in Congo has been a heartbreaking experience for the church and our missionaries. Although the Equatorial Province of Congo (location of the Disciples of Christ Congo Mission) was not as hard hit as other areas of Congo, the situation even in the D.C.C.M. area became so critical that all of our missionaries except seven men had to be temporarily withdrawn.

These seven men—Ben Hobgood, Louis Harris, Bernard Davis, Allen Byerlee, John Ross, Garland Farmer, and Richard Taylor—have recently been joined by Hal Heimer, Don McMillan, Henry Dugan, Cliff Weare, and Neal Testerman (*See photo on "Global Highlights," page 6*).

After more than ten years of planning and preparing for work in the Congo, we —like many other new missionaries—have found it difficult to accept the fact that the door to Congo is now (at least for the present) closed to us. Even now we would be in the Congo had the current crisis not arisen.

Although disappointed, we are not discouraged. It would be impossible for us to believe that the work of the host of missionary men and women, Disciples and otherwise, who during the better part of a century have given their lives to the planting and cultivation of the church in Congo, was in vain. We are certain that the Lord of history has not left himself without witnesses even in the face of the forces of darkness which are now bidding for control of this new republic.

—GEORGE AND ANNE BEHLER
Brussels, Belgium

Philippine Churches Call For Aid in Flood Rehabilitation

EDITORIAL NOTE: *The following is a portion of an appeal sent to congregations of the United Church of Christ in the Philippines calling for aid in relief and in rehabilitation of the homes and churches in the badly flooded areas of Central Luzon.*

As this is written people in Manila are complaining that not enough water is coming out of their faucets to meet their daily needs, but just a few minutes' drive north from the city whole towns and cities are under up to seven feet of water. Roads are swamped with rampaging waters that have broken through dikes. People are hurriedly evacuating low areas as more communities are threatened by rising waters.

Hunger stalks the land. Epidemics threaten everywhere as most of the clean sources of drinking water are inundated daily. Growing crops have been washed away. Thousands of hectares [2.5 acres each] of fisheries have been destroyed. Food reserves are daily being destroyed by rising waters. Homes and churches are either carried away or their foundations weakened. Industry and agriculture are paralyzed. And lives are imperiled and lost.

Clearly the nation faces a tremendous task of relief and rehabilitation. The government and civic organizations are mounting a gigantic program of relief. Food and clothing are being sent to the stricken areas by every conceivable means of transport. In preparation for the possible outbreak of epidemics, government medical teams are on the alert. But so vast are the areas destroyed and so many are the people involved that the government cannot be expected to meet the emergency need.

The Evangelical churches throughout the country are generously responding to this call for help. We have also appealed to the world-wide Christian community for help. We know that they will come to our aid.

—ENRIQUE C. SOBREPENA
General Secretary
United Church of Christ in the Philippines

India Missionaries Work With Tibetan Refugees

We continue to have contacts with the Tibetan refugees. They have started a school on the far side of Mussoorie. A missionary friend of ours, one who taught here for a few months several years ago, is now working as an advisor to this school. We have been helping her, and them, in every way that we can by giving old books, loaning curriculum guides, giving consultation, and of course upholding her in our prayers.

The fund that we presented to the Dalai Lama at the time of his visit here in the fall of 1959 has been used for the starting of this school. Our young people have met with these Tibetan youth for games and tea. Our physical education director has been helping them with sports in their school. Some of our boys have gone there to help, and the Tibetan youth have been invited to come to our swimming pool.

—MISS HAZEL WAIT
Woodstock School, Mussoorie, U.P., India

Mexican Christian Institute Gives Citizenship Assistance

The United States government is suggesting to the 27,000 aliens in San Antonio, Texas, that they are welcomed if they wish to become American citizens. This suggestion stimulated requests for additional classes to learn the requirements asked of those who wish to be citizens.

There is no room in Mexican Christian Institute for additional classes and no additional personnel. Already seven classes are being conducted. One of these classes has enrolled eighty-two students 60 years old and over.

The solution was a manual which Mrs. M. R. Huantes of the MCI staff prepared in Spanish. Two thousand copies were printed by a photographic process. They are being sold rapidly.

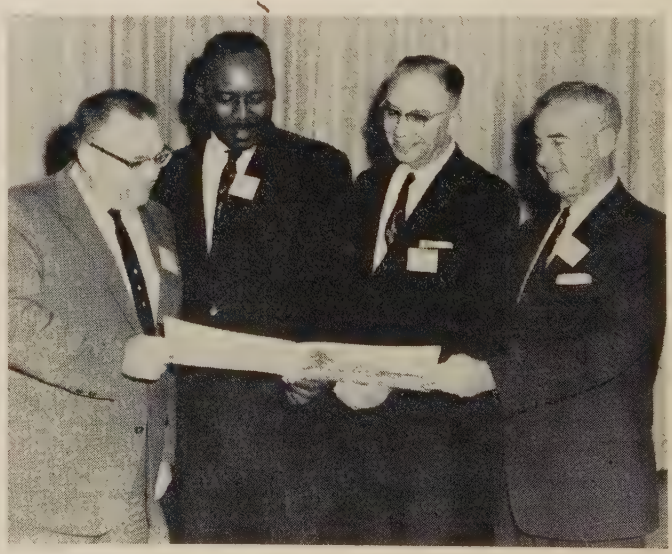
The law permits aliens who are 60 years old and older to study in their native tongue and to pass the examinations in that language. The manual in Spanish will enable those with initiative to pass the examination given by the federal naturalization office.

MCI continues to be sensitive to the needs of the people and to shape its program to meet these needs.

Mention should be made of the programs with Christian emphasis presented by the children last year. They presented a play at Christmas and another at Easter. The expression of those playing a role in the plays was not enthusiastic since they lack the necessary religious background.

—E. G. LUNA
Mexican Christian Institute
San Antonio, Texas

Officers of New Woodhaven Board Confer



New officers of the board of Woodhaven Christian Home, national center for exceptional children to be built by the National Benevolent Association near Columbia, Missouri, are shown at their first meeting. Left to right are Warren Conner, Columbia, secretary; Norman S. Ellington, St. Louis, treasurer; Romans Smith, Kansas City, Missouri, chairman; and Cullen Coil, Jefferson City, vice-chairman.

Missionary Worship Service

Theme: *A More Excellent Way*

January

A WAY of Courage" is the worship theme for January. It is the first of a series, "A More Excellent Way," which will accompany the study series "Into All the World Together."

The following order is suggested for your January worship service when the study theme is "Together in Facing a New Day." However, you should arrange your service according to the circumstances of your meeting, such as the size of the group and the place of meeting. From the suggestions included, select the scriptures and the hymn which you find most useful in guiding your worship experience.

Call to Worship (Psalms 105:1-2; or 2nd stanza of 374, Rise Up, O Men of God)

Hymn (498, Forward Through the Ages; 378, God of Grace and God of Glory; or 374, Rise Up, O Men of God). All hymn numbers are from *Christian Worship: A Hymnal.*

Prayer (May be spontaneous, or may be read.)

Scripture Reading (Ephesians 4:4-16; Hebrews 12:1-15; Isaiah 42:1-10)

Brief Meditation on the Worship Theme

Use your own words to develop your own thoughts. Help may be obtained from the paragraphs on "Interpretation of the Theme."

Offering and Prayer

Missionary Benediction

Interpretation of the Theme

To face a new way of living always requires courage. Meeting the challenge of the new day which Christians are facing in most of the world today is indeed a way of great courage.

Missionaries and national Christians in faraway lands cannot successfully face the new day alone. Christians throughout the world must face the new day *together.*

Of Christians in America our dynamic age requires various kinds of courage. It requires *political* courage in our country's dealings with its neighbors to accept the fact that we are a minority language group, and that most of us represent minority racial groups and minority national traditions among the world's peoples. We cannot deny that we are all created by one God and hope to become "one in Jesus Christ"; but it takes courage, in the light of our long-accepted traditions, to face these realities in the new day.

It requires *economic* courage. We must be willing to give sacrificially in order that the new day may be a Christian one. This opportunity, so great today, will soon pass; and if the need is not met, Christianity will have missed its day. We must be willing to give without "strings attached."

The needs in rapidly developing areas change overnight. The countries of the world want to express *their* culture in *their* way. Christians in these countries want to relate themselves to God through Jesus Christ, their Saviour. But they are reluctant to accept Western culture as a necessary part of their relationship to God, or to insist that their countrymen accept it to become Christians. Christ's teachings can be applied in any culture. And they *will* be applied if the Christians of the world's wealthy countries of this new day have the courage to give generously and without handicapping limitations.

It requires *moral* courage. We must re-examine the innermost motives for our expressions of concern for others. Do we share what we have and what we know to show others that we have more and know more than they? Do we share our understanding of God and Christ in a limited way, always thinking *we* keep an "inside track" on Christianity? False motives in this new day can cause others to reject our message and bring about our own moral disintegration.

It requires *social* courage. If we are to face our world's new day together, there must exist a *real* sense of fellowship among the Christians of all nations. We must remember that we can receive and learn as well as give and teach. Our interest in Christians from other cultures must grow beyond the stage of patronizing concern and interested curiosity. We must learn to share ideas and experiences as equal citizens of the world and of the Kingdom of God. We must have the courage to understand that other Christians' being *different* from us does not make them *inferior* to us. Only then can we practice the give-and-take of real brotherhood.

Above all, it requires *spiritual* courage. Willingness to ask God for strength to face the changes and to think and to act in the Christian way will take much prayer, much meditation, much study. We must ask God for help and understanding to have political, economic, moral and social courage. For most of us, preparedness for the new day won't come overnight. But without spiritual courage it will never come!

—Nancy K. Saenz

Mr. and Mrs. Michael Saenz are missionaries to Puerto Rico.

"New Reformation"

WESTERN civilization was warned recently by a prominent Protestant theologian to accept the challenge of a "new reformation" in its moral, political and social life or face Communist domination.

The speaker was Nels F. S. Ferré of Andover Newton Theological School, Newton Center, Massachusetts. He spoke in Des Moines, Iowa, to a church assembly.

Dr. Ferré said that the West has two avenues of escape from world catastrophe—become subservient to communism or "repent and reform."

One alternative, he said, is that communism "will sweep the world with its stern Puritanism. Before its austere commitment our can-can decadence, our liquored moral blur, our fashion-tied economy, our surplus-rotting, price-pegged American way of life . . . may cave in."

Or, he declared, "we can accept the self-discipline that is true freedom. We can negotiate with sincerity and good will . . . we can use and not prostitute the United Nations . . . we can disarm and plan our economy for peace."

"We can dethrone the triumvirate of profit, liquor and sex as the ruling attractions of life and, instead of them, accept the reign of God, high and lifted up, whose presence fills the whole temple of life with moral satisfaction, social fulfillment and public welfare."

In Memoriam

Mrs. Lou Holzhauer, Oct. 13, 1959, Troy, New York. Lifelong member of the Eagle Mills Church of Christ and a loyal and faithful member of the missionary society.

Horace B. Ashbrook, September, Fort Worth, Tex. Member of the Central Christian Church of Weatherford, Tex., and an elder in the church for many years. Age 92 and in ill health for some time.

Mrs. Eva Pittman White, June 14, Roanoke, Ala. Widow of the Rev. Belt White. Born in Roanoke 88½ years ago, she gave richly to her church, state and local community. Served 11 years as state president and executive secretary of women's work in Alabama. Published *Women of the Bible.* She gave love and courage to family and friends.

Adults and Mission

Into All the World Together

Guidance for the CWF Study Director

BY this time you will have done a great deal of reading related to the study of Into All the World Together in preparation for guiding your Christian Women's Fellowship group in its study. You are undoubtedly feeling your responsibility for making the study meaningful. These suggestions should help.

Because of the time that elapses between study sessions, the group has a tendency to look upon each of the sessions as separate and unrelated, unless the study director assumes the responsibility for introducing and concluding the session each time in such a way as to show the relationship and—more important—keep the goal of the study before the group at all times.

The following explanation of the reason for studying this theme at this time may help you, and you may want to use it in your initial introduction of the study to the group.

The Idea Behind the Theme

". . . Most frequently the theme for the overseas study has been a geographical area. Africa, for example, was the study of the year just past. Occasionally, however, it seems wise . . . to try to interpret a point of view that has come to some significance in the current life and work of the denominations. Into All the World Together is such a general theme.

"Into All the World Together is a theme for the development of an idea, a concept that has been growing for more than a century and a half in the so-called modern missionary movement. This idea, with many ramifications, is that once the church has been planted and Christians as believers have organized themselves into the fellowship —the *ecclesia of God*—they also have the responsibility for the *mission* of the church. . . .

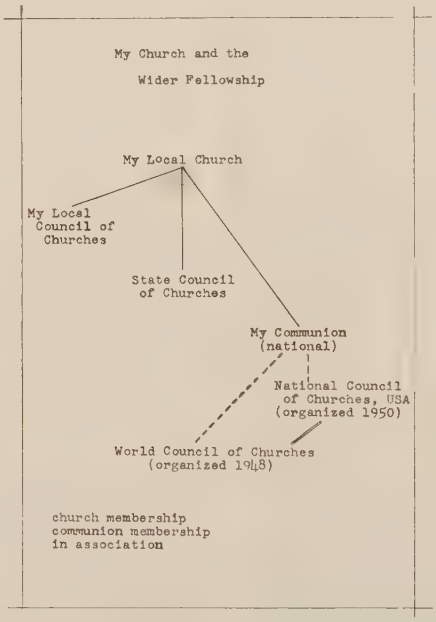
". . . In the providence of God, this idea of the Christian church in all of its manifestations and forms is an idea 'whose time has come,' and the exploration of the ways in which this has happened and the significance that this may have for the Church Universal presents a challenging opportunity to groups in North America who are studying the theme."*

*From *Adult Guide on Into All the World Together,* by Irene A. Jones. Used by permission of Friendship Press.

Special Study Aids

One of the incidental goals for this study should be to understand the meaning of the word "ecumenical." To help you attain this goal in your study group, you should use the filmstrip *The World in a Word.* Several groups may want to meet together to view this filmstrip. Also of help in understanding the word is a section in the *Ecumenical Portfolio.*

Another incidental goal of the study might be to recognize the relationship of your own congregation to various kinds of interdenominational organizations such as local, state, national and world councils of churches. This chart could be reproduced on a blackboard or sheet of newsprint.



Yet another goal of the study should be to expose the entire congregation to the idea that the command "Go ye . . ." is being carried out by many churches in many lands. The film, *Household of Faith,* might be shown at a church night dinner or special service. *The Circle Beyond Fear,* written for verse choir, might be used in a morning worship service. The map, *The Gospel and the World Mission,* which is especially valuable for interpreting the way in which the gospel is made available to the whole world, might be displayed in entryway or fellowship hall.

—MARILYNNE HILL

World Call and the Study

BEGINNING with this issue, and continuing through May, 1961, WORLD CALL will be carrying a number of articles on the mission study theme.

These articles have been carefully planned months in advance to give readers a broad picture of the churches at work on a united front in key spots in the world. Specific projects will be lifted up. The articles will be of interest to all readers, too, whether they are involved in the special study or are simply concerned lay people seeking to gain further knowledge of the spread of Christianity.

In this issue, DECEMBER, President A. Dale Fiers of The United Christian Missionary Society introduces the theme Into All the World Together with a general article on the cooperative world mission program. A second article is by Donald Rice, Disciple medical missionary now in the United States on leave. Dr. Rice, who served in a cooperative venture in India, writes about the work of village improvement as carried on by several communions through Ludhiana Medical College.

In JANUARY, Russell Harrison, executive secretary of the world outreach education department of the United Society and a world traveler, tells about three United Churches—in the Philippines, Mexico and northern India.

FEBRUARY will feature the union seminary in Buenos Aires, Argentina. Mrs. Mae Yoho Ward, Latin America secretary for the United Society, will tell this story of growth. Chairman Virgil A. Sly of the world mission division adds to Mrs. Ward's story with a brief comment on the need and value of cooperative efforts in theological training.

The MARCH article will be by C. A. Weesner of the audio-visual department of the United Society. He will deal with Station DYSR in the Philippines and other cooperative audio-visual efforts.

Floyd Shacklock of Lit-Lit is the author of the APRIL article on the Mindolo Ecumenical Center in Kitwe, Northern Rhodesia. (See November, 1960, issue of WORLD CALL, page 7.)

The MAY issue will feature a general article by George Carpenter of the International Missionary Council on the history and effectiveness of cooperation through national Christian councils.

Youth and Missions

Choose a 4-D Gift

A million of you are reaching for an inspiration. What Christmas gift shall you choose for your particular teen-ager? You look over printed advertisements, and you peer into display windows. You are persons intent on making a careful choice—mothers and fathers, sisters and brothers, aunts and uncles, grandparents, friends.

What do you demand of your gift? You ask that it do more than provide a moment of happiness when it is unwrapped. You want it to have a second dimension; it must live awhile to give pleasure or service to your youth. You may require a third dimension—you may be seeking a gift which will enrich the life of the teen and help him grow in understanding and aspiration. The right book may be the goal of your search.

A few of you are asking for a fourth dimension. You wish to make a gift that the young person may share with others, giving him the satisfaction of sharing and others the benefit and pleasure which the article is capable of providing. Here is one answer: give a book on the youth reading list, Books Are Bridges. After your teen-ager has read it, he may place it on the bookshelf of his youth fellowship. He may insert on the flyleaf a comment on the value of the book and list names of friends to whom it should appeal.

What Books?

This paragon, a 4-D book, depends upon the tastes and the needs of the youth. However, the list certainly describes the right book for every teen. The sampling below shows the variety.

Crash Club. Felsen. Problem of cars at high school. Story of a boy who put his car first. 35 cents.

High Is the Wall. Berry. Revealing novel of an interfaith marriage. $1.25.

The Cup of Fury. Sinclair. Experiences of social drinkers. $3.00.

Julie's Heritage. Marshall. Negro Freshman in an integrated school. $3.00.

Your God Is Too Small. Phillips. $2.00.

The World's Great Religions. Life's special edition for youth. $4.95.

For further help, request the annotated list and the order blank from Books Are Bridges, UCMS, 222 South Downey Ave., Indianapolis 7, Ind.

—Mareta Smoot

Break-Through . . .

ALL of us—regardless of our age or our occupation—live in isolated segments of our own culture, having very limited experience in other sections of it—and seldom any other cultures! Fortunately, we sometimes choose to break out of these walls. And when we do, service projects offer a wide variety of opportunities.

Now while there are still places is the best time for senior highs, college students and older youth to choose from a wide variety of summer activities. A list of these is available by December 26 from the Director of Youth Missionary Activities, 222 S. Downey Ave., Indianapolis 7, Indiana. Ask for "Invest Your Summer." Enclose 25c in stamps for each copy desired.

Brain Busters

For seven weeks 53 youth aged 16-23 from 22 states investigated Western Europe on a study tour sponsored by The United Christian Missionary Society. Through personal conferences, formal presentations, and questions and answer sessions, tour members encountered 12 out-going Congo missionaries in Brussels, Cimade staff (French Protestant relief), Waldensian pastors in Milan and Agape, World Council of Churches staff at Geneva, the Passion Play at Oberammergau and churchmen young and old the world around at the Christian Church convention in Edinburgh.

In revealing the values of the tour most youth mentioned having discovered many unknown traits about themselves. They learned that their beliefs and the attitudes of their home town churches are too small. They felt a deep sense of guilt for being overfed physically and uninformed on world events. They were seized by a desire to learn a foreign language, acquire a broader education and gain greater patience with and comprehension of various cultures and tensions around the world.

If interested in requesting someone from this tour to share his insights with your church, write your state office or the Youth Tour Office of The United Christian Missionary Society.

Caribbean Conversations

To assist youth better to understand themselves and the church, a traveling conference will be conducted by The United Christian Missionary Society to Puerto Rico, Haiti and Jamaica, June 27-July 17. Young churchmen, grades 10 and up, are eligible to apply. Those accepted will do research on the nature and mission of church, and the current religious-social situation in the Caribbean in preparation to writing a 3000-5000 word thesis on the church's responsibility in the Caribbean as it plans for the future. Conversational ability with 300-500 Spanish words, such as may be learned from phonograph records or classes in school is required.

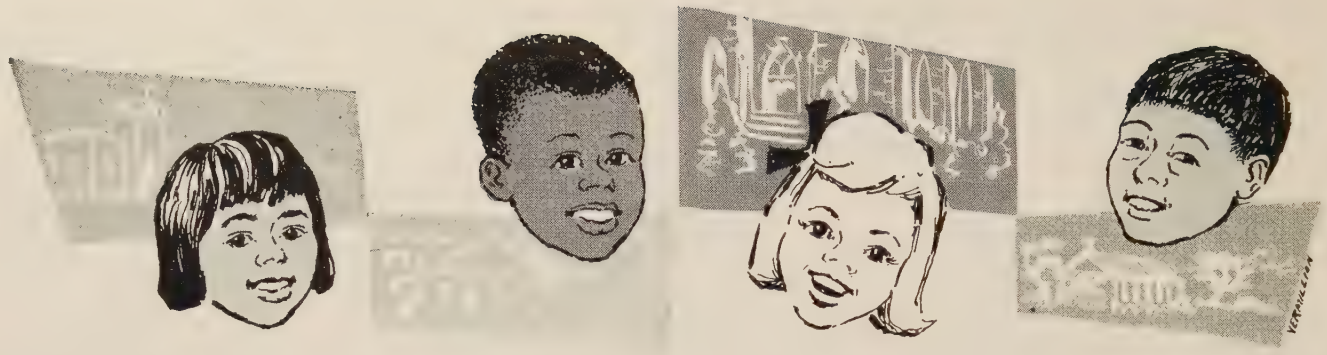
These conversations also prepare youth for fuller participation in Schools of Missions and World Fellowship Youth Meets, and other activities related to the 1961-62 mission theme: "The Christian Mission in Latin America." For an application blank write "Caribbean Conversations Conference," Youth Tour Office, 222 S. Downey Ave., Indianapolis 7, Indiana.

In 1962 a three-week travel conference is scheduled for Mexico, June 27-July 17.

—Charles C. Mills

The 1960 European Youth Tour group are shown by their plane at Idlewild International Airport in New York. Mr. and Mrs. Paul Crow and Mr. and Mrs. Charles C. Mills served as counselors for the 55 youth from 22 states. Thirteen of the young people attended the Ecumenical Youth Assembly at Lausanne, Switzerland.

—KLM Royal Dutch Airlines Photo



The Bible that Rode on a Sled

A Children's Story

By MILDRED LUCKHARDT

EARL shifted several times to let his friends pass as the pastor called their names for special awards. They received their Bibles and then went smiling back to their seats.

Then the pastor said, "Earl McCarty deserves special mention for his loyal membership and his regular attendance in our Sunday school." But Earl did not go forward for a Bible. He was blind and of course he couldn't expect the Sunday school to buy him a Bible that cost as much as one in special type.

On the way home his friends said it was too bad he couldn't have a Bible. They sat a little while on a neighbor's steps while one boy read from the Bible he had just received, "And there were in that same country shepherds abiding in the fields. . . ."

Earl liked to listen. That was next best to being able to read a story like that himself. Even though he wanted his own Bible very much he couldn't ask for such an expensive present even from his family for Christmas.

At Christmastime they all went to a party at church. Sleighbells jingled and church bells rang through the frosty night as the family crunched over the snow. One of the boys was pulling his sled.

Inside, everything was warm and pleasant and friendly. During the program Earl was surprised when the pastor asked him to come forward and said, "Earl, would you like to read us the story of the Wise Men?" For a moment he wondered if everyone had forgotten he was blind. But he was led to a reading desk and his fingers placed on embossed type. He was touching a Bible for the blind! His fingers found the words quickly. Gladly he read, "Now, when Jesus was born in Bethlehem of Judea. . . ."

Everyone listened eagerly as Earl read from the Bible for the first time. Later everyone tried to help pack the heavy volumes of the Bible on the sled. And they all laughed together over the way Earl's family had kept the secret of this wonderful Christmas present that the Sunday school had bought for him through the American Bible Society.

Earl McCarty is now a man, but he never will forget how happy he was the first time he read from the Bible, nor the excitement of helping pull his very own Bible home through the snow.

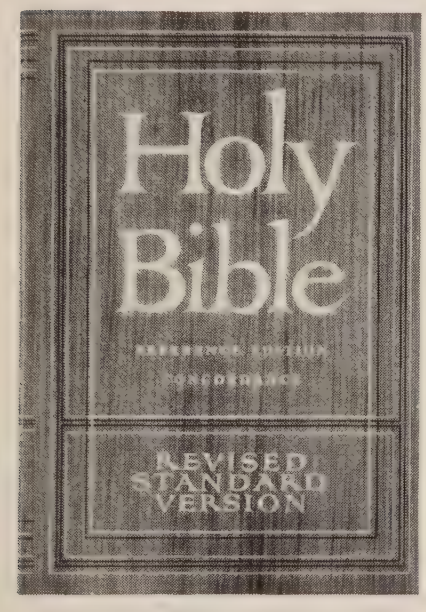
A Braille Bible weighs ninety pounds and is printed in twenty large volumes! Naturally these cost a great deal of money. But the American Bible Society arranges for blind people to buy a volume for only twenty-five cents. If they cannot afford that much, they are given one free.

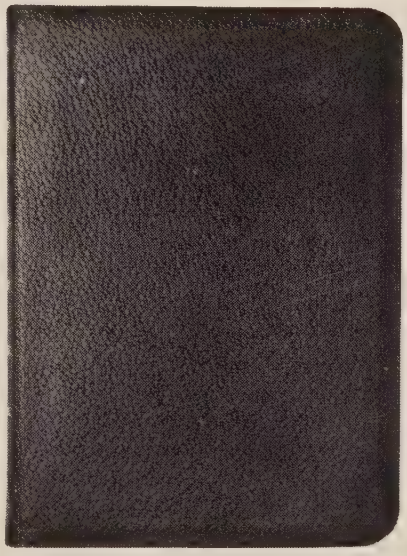
Girls and boys in many places work to raise money to buy Bibles for the blind. Four hundred children in Bridgeport, Connecticut, got together to buy the New Testament and the Psalms for a fourteen-year-old blind girl there.

These boys and girls in Bridgeport were just as happy as Earl McCarty and his friends were over his Braille Bible. That is the way it always is wherever people help each other to share the Bible. Perhaps this is especially true when those who can see share it with those who cannot.

Gifts that enrich the understanding of Christmas

The Revised Standard Version Bible brings you closer to the original meaning of the Scriptures than any other English translation. Written in the language we understand and speak today, the RSV Bible follows the oldest known Biblical documents, many only recently discovered. More than 100 editions of the RSV Bible are now available.





CONCORDETTE

The RSV Concordance Reference Bible is the ideal Bible for study and family use. Printed in easy-to-read type, it includes a concise concordance with a list of proper names and more than 75,000 center-column references. Bound in buckram with two-color jacket: $9.00. De luxe gift editions in black and red leather: $12.50 to $22.50.

The RSV "Concordette" Bible is a new and compact RSV Bible containing all Concordance reference features. Only 5″ by 7″, the "Concordette" is easy to carry and handle, and has been designed especially for use in Church and Sunday School. Six beautiful editions, all with India paper, range in price from $5.95 to $14.95.

Bible Readings for Boys and Girls is a richly illustrated book of selections from the RSV Bible compiled by the Committee on Children's Work of the National Council of Churches. It is the perfect bridge between brief Bible storybooks for young children and the entire Bible for older young people and adults. $3.00.

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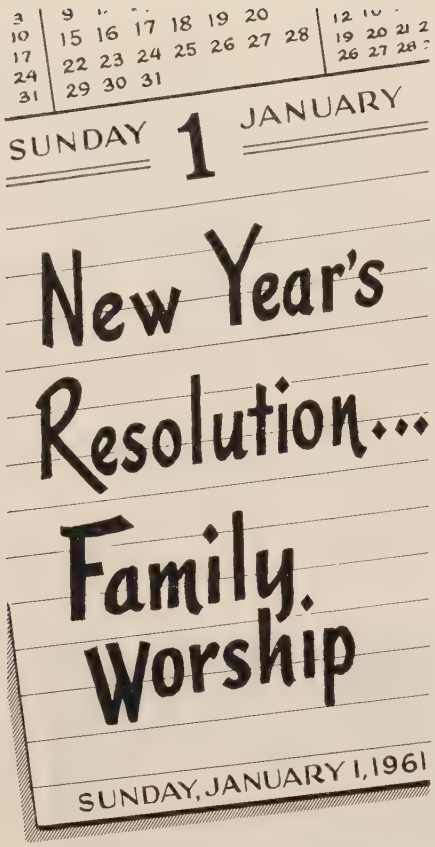

For your family worship and family altars of your parish, daily use of The Upper Room, the world's most widely used devotional guide, offers a definite way to start the new year right.

Continuing daily devotions throughout the year will not be difficult once the start has been made, and the spiritual progress of the participants will be assured.

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Book Chat

(Continued from page 22)

TO this Protestant reader, *An American Dialogue,* by Robert McAfee Brown and Father Gustave Weigel, is a most interesting book. It is an attempt, as Dr. Brown indicates, to "start conversation" between Protestants and Catholics. Dr. Brown's interpretation of Protestantism would not suit ultra-fundamentalists but it fairly represents middle-of-the-road Protestant feeling about Catholicism. He states with generous fairness the Protestant apprehensions about the Catholic Church in America. He sees this country no longer a "Protestant" country but now a pluralistic country of Protestant, Catholic and Jew.

On the other hand, Father Weigel, writing with the same urbanity and fairness, reveals a wide knowledge of Protestant life. He details with considerable humor the confusion of the man looking at the Protestant scene. He thinks Protestant fears are highly overdone. He leads up to an important paragraph which should be quoted. "If the Protestants cannot run the country, certainly the Catholics can't. There is going to be a third force which will take over, and it will be neither Catholic nor Protestant. The third force already has a clear face, and it is the face of humanistic secularism."

THE volume *Facing Protestant-Roman Catholic Tensions* is a symposium book contributed to by fourteen writers, Protestant and Catholic, which brings the controversy into sharper focus but is not as satisfactory in the total impression it makes as the book mentioned above. The impression is more various for it lacks the even tone and the full measure of the irenic spirit. The work will, however, deserve careful reading for writers such as Bennett, Blanchard, Clancy, Johnson, and VanDusen deserve attention.

Books Mentioned in Book Chat

DOING WHAT IS CHRISTIAN, by Harold A. Bosley. New York and Nashville. Abingdon Press. 128 pp. Price, $1.00.

THE SAGE OF BETHANY, compiled by Perry E. Gresham. St. Louis. The Bethany Press. 188 pp. Paper, $1.75.

CHRISTIAN ATTITUDES TOWARD WAR AND PEACE, by Roland H. Bainton. New York and Nashville. Abingdon Press. 299 pp. Price, $4.75.

AN AMERICAN DIALOGUE, by Robert McAfee Brown and Gustave Weigel, S. J. Garden City, N. Y. Doubleday and Co. 216 pp. Price, $2.95.

FACING PROTESTANT-ROMAN CATHOLIC TENSIONS, edited by Wayne H. Cowan. New York. Association Press. 125 pp. Price, $2.50.

THE INTERNATIONAL LESSON ANNUAL, edited by Charles M. Laymon. New York and Nashville. The Abingdon Press. Price, $2.95.

The International Lessons for 1961 are centered on the Gospel of John for the first six months. The third quarter is on Personalities of the New Testament, and the fourth quarter is on Christian Growth. For each lesson there are ten pages of comment and text by such modern writers as Laymon and Roy L. Smith and special contributions by many famous leaders. This huge work of 475 pages will be of much help to adult teachers.

THE PASTOR'S PRAYERBOOK, by Robert N. Rodenmayer. New York. The Oxford University Press. 319 pp. Price, $5.00.

If you wish to make your pastor a Christmas present, we would suggest this fine book of prayers. The prayers are classified for the minister's use for almost any occasion and situation which he would meet. Many of them are well-known classic prayers, but others have been assembled for the purpose of this work.

—C.E.L.

THE PROGRESS OF WORLD-WIDE MISSIONS, by Robert H. Glover, revised and enlarged by J. Herbert Kane. New York. Harpers. Price, $5.50.

This remarkably comprehensive history of missions was published first in 1924 by Glover. Now revised and enlarged by Kane, it serves as a valuable reference book on missions from apostolic times until today. It discusses missions of all denominations.

THE LAYMAN'S BIBLE COMMENTARY, Vols. 9, 12, 20 and 25. Richmond, Va. John Knox Press. Single copies, $2.00, Boxed set of 4, $7.00.

Here is the second group of four in a scheduled series of 25 simply written commentaries on books in the Bible. Vol. 9 is on Psalms, 12 on Jeremiah and Lamentations, 20 on Acts, and 25 on 1-2-3 John, Jude and Revelation.

Book of the Month

THE CHURCH AS EMPLOYER, MONEY RAISER, AND INVESTOR, by F. Ernest Johnson and J. Emory Ackerman. New York. Harper and Brothers. Price, $4.00.

The Christian Literature Commission recommends to Disciples of Christ for December reading, *The Church as Employer, Money Raiser, and Investor,* by F. Ernest Johnson and J. Emory Ackerman. The book is reviewed by Ray W. Wallace, minister of First Christian Church of North Hollywood, California. In commenting on this book, Mr. Wallace writes:

"Unhappily, this selection . . . for the December book review is not one which anybody will want to give his Aunt Irene in Tucumcari. It will never be reviewed by peripatetic book reviewers for the Monday Night Club. But it is, in spite of this, a suitable subject for review if for no other reason than that some church library may obtain a copy or a pulpit committee immersed in its onerous duties may be introduced to it.

"The book has to do with what it says—with the church as employer, money raiser and investor. It speaks of salaries, pensions, vacations, parsonages, bingo parties (of which it does not approve), professional fund raisers, stewardship, stocks, bonds—all in terms of what the church was found to be doing. If you assume that your congregation has none of the problems of investment, perhaps it is well to remind you that through col-

Some Questions Answered on

Memorial Gifts

1. What is a Memorial Gift?

A Memorial Gift is a contribution in loving memory of a relative or friend. Christians seek to designate Christian causes, thereby honoring their living Lord as well as departed loved ones.

2. When are Memorials given?

Memorial gifts may be given any time, particularly at funerals, on anniversaries of death, marriage, baptism or birth, or on occasions of special endeavors or projects in the work of the church.

3. What are some of the Christian causes to which Memorial Gifts may be made?

THE UNITED CHRISTIAN MISSIONARY SOCIETY for its program in overseas mission work, home mission ministries and Christian education. Any one of the various mission fields, causes or institutions may be specifically designated.

4. How does one determine which cause?

The special Christian interest or concern of the one being memorialized may suggest the cause to which the gift should be given.

5. How are Memorial Gifts handled?

Every congregation should have definite arrangements for receiving, acknowledging and transmitting Memorial Gifts.

The Department of Resources and Interpretation of The United Society is available for counsel.

6. May Memorial Gifts provide Annuities for the donors?

Memorial Gifts made by special agreement with The United Christian Missionary Society will provide annuities during the donor's lifetime.

WRITE TO

Department of Resources and Interpretation

The United Christian Missionary Society

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Indianapolis 7, Indiana

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leges, seminaries, pension funds, missionary societies, funding agencies and perhaps even publishing houses, you do!

"F. Ernest Johnson and J. Emory Ackerman (the former, chief study consultant, National Council of Churches; the latter, a United Lutheran minister) have not reflected an altogether complimentary picture. They suggest, along with other conclusions, that "the church is by no means the worst of employers, but by and large it is hardly among the best."

"It is hoped that through such a constructive, revealing study as theirs that the trend of improvement which they have noted in recent decades will be accelerated."

Publications Received

MESSAGE AND MISSION, by Eugene A. Nida. New York. Harper & Brothers. $5.00.

THE CHOICE IS ALWAYS OURS, An Anthology on the Religious Way, edited by Dorothy Berkley Phillips, Elizabeth Boyden Howes and Lucille M. Nixon. Revised and enlarged edition. New York. Harper & Brothers. $5.95.

CHRISTMAS, An American Annual of Christmas Literature and Art, Vol. 30. Minneapolis. Augsburg Publishing House. Gift edition, $1.50; library cloth edition, $3.50.

THE OTHER JESUS, a novel by U. S. Andersen. Philadelphia. Muhlenberg Press. $3.75.

PROTESTANT THOUGHT AND NATURAL SCIENCE, by John Dillenberger. New York. Doubleday & Co., Inc. $4.50.

THE GERMAN PHOENIX, by Franklin Hamlin Littell. New York. Doubleday & Co., Inc. $3.95.

ISSUES BEFORE THE FIFTEENTH GENERAL ASSEMBLY. Published by Carnegie Endowment for International Peace. New York. Taplinger Publishing House. 50 cents.

THE LAYMAN'S BIBLE COMMENTARY 4 vols.: *Psalms; Jeremiah and Lamentations; Acts; 1, 2, 3 John, Jude, Revelation.* Richmond, Va. John Knox Press. Boxed set of four, $7.00. Single copies, $2.00; 4 or more, any assortment, $1.75 each.

HOW TO TEACH JOHN, and HOW TO STUDY JOHN, by Joseph M. Gettys. Richmond. John Knox Press. $1.75.

PRIESTS, PROPHETS, PIONEERS, by Bishop Gerald Kennedy. Nashville. The Upper Room. 35 cents; 3 for $1.00.

I'LL PRAISE MY MAKER—Isaac Watts, Hymn Writer Extraordinary, by Elmer T. Clark. Nashville. Upper Room. 20 cents; 12 for $2.00.

WE GIVE THEE BUT THINE OWN, a Story of William Walsham How, by Fred Cloud. Nashville. The Upper Room. 20 cents; 12 for $2.00.

WILLIAM COWPER, by Peter Gordon White. Nashville. The Upper Room. 20 cents; 12 for $2.00.

GOD'S WINDOWS, minute meditations by Helen Betelle Hamlin. Nashville. The Upper Room. 20 cents; 12 for $2.00.

INSPIRING DEVOTIONAL PROGRAMS FOR WOMEN'S GROUPS, by Leila T. Ammerman. Natick, Mass. W. A. Wilde Co. $1.95.

A BELIEVER'S LIFE OF CHRIST, by John C. Rankin. Natick, Mass. W. A. Wilde Co. $3.50.

STORIES OF YULETIDE, by Ernest K. Emurian. Natick, Mass. W. A. Wilde Co. $2.00.

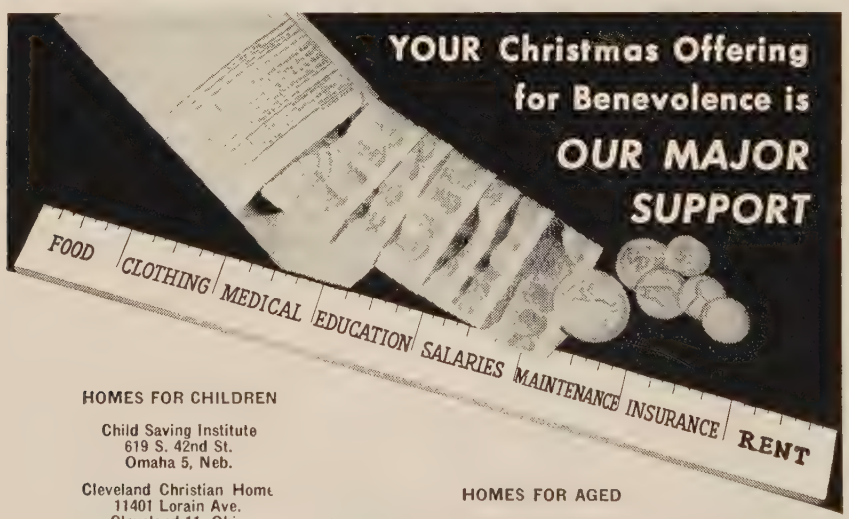
SPEAKER'S BOOK OF ILLUSTRATIONS, by Herbert V. Prochnow. Natick, Mass. W. A. Wilde Co. $2.95.

Audio-Visual Suggestions

THE WORLD IN A WORD is a filmstrip with printed script prepared by the Commission on Missionary Education of the National Council of Churches especially for use with the study theme, "Into All the World Together." This filmstrip defines the meaning of the word *ecumenical* and shows why the idea is coming to life and being expressed in the church around the world. This is a filmstrip with art drawings in color. It is designed for young people and adults. Sale price, $6.00 (purchase from Christian Board of Publication). Rental price, $1.50 (rental available through Audio-Visual Services).

HOUSEHOLD OF FAITH was filmed in India, Thailand and Africa and was produced by the Commission on Missionary Education of the National Council of Churches for special use with the interdenominational missionary education study theme, "Into All the World Together." Indian leaders explain that Asian Christians are coming to think in terms of one church in Christ everywhere. An interdenominational Christian enterprise in India is cited as an example of a united Christian witness. Pictured also is the way Christians of India share their faith in Africa and Thailand where their co-workers include Christians of Korea, the Philippines, Germany and North America. (16mm sound film; 28 minutes; rental—in color, $12.00; black and white, $8.00.)

(Available from Audio-Visual Services, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana, and Christian Board of Publication, P.O. Box 179, St. Louis 66, Missouri.)



HOMES FOR CHILDREN

Child Saving Institute
619 S. 42nd St.
Omaha 5, Neb.

Cleveland Christian Home
11401 Lorain Ave.
Cleveland 11, Ohio

Colorado Christian Home
4325 W. 29th Ave.
Denver 12, Colo.

Juliette Fowler Home
200 Fulton St.
Dallas 1, Texas

St. Louis Christian Home
3033 N. Euclid Ave.
St. Louis 15, Mo.

Carrie Hedrick Seay
Memorial Home
Somerset, Pa.

Southern Christian Home
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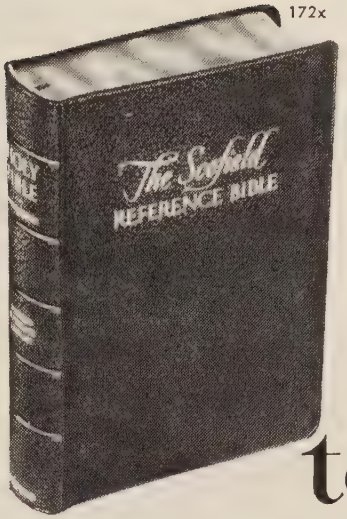

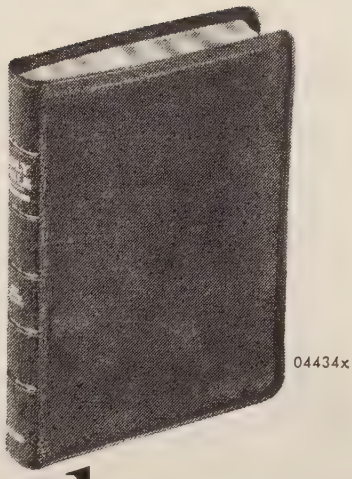

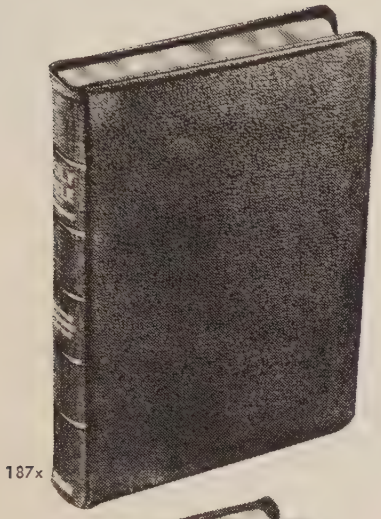

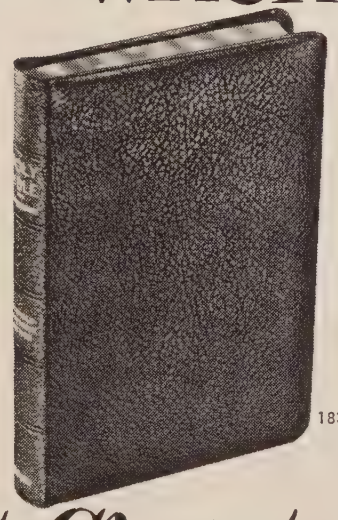

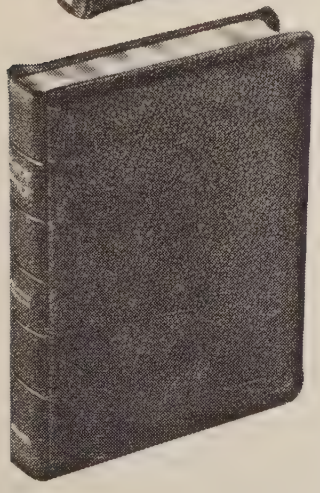

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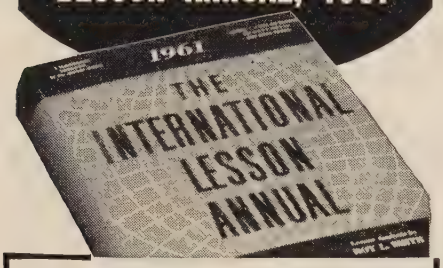
THE INTERNATIONAL LESSON ANNUAL, 1961



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Women and World Highways

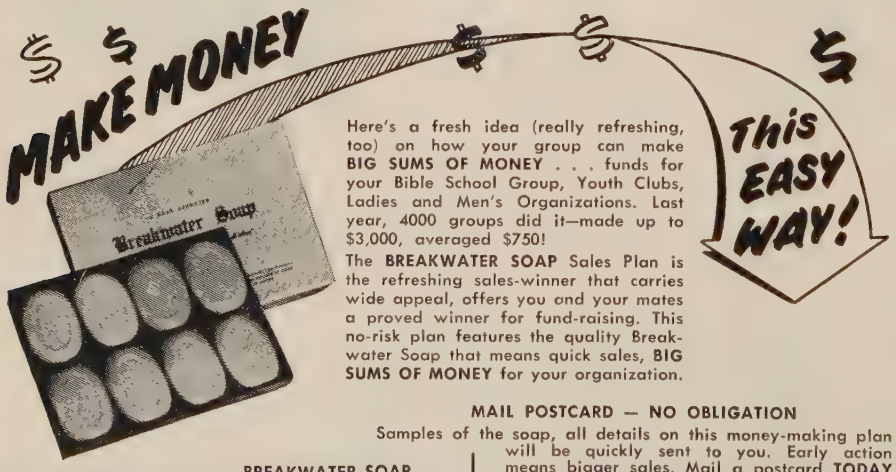
(Continued from page 35)

and also among the seventeen-twenty age group. The Albemarle Report has shaken us. Sociologists have always stressed the connection between poverty and crime but cannot do this today. There is often higher delinquency in new housing estates and among better-off people. Young folk are not fitted to cope with such high wages. Children are developing earlier and are sometimes difficult to handle even while still at school. The family background is often responsible and here again there is too much emphasis on money. Fathers and mothers have little sense of responsibility and children are sometimes sinned against rather than sinning.

Brings Responsibilities

All this brings great responsibilities to us as Christians. What can we do? Jesus saw the home, first as a divinely appointed school of training and also as an earthly model of his kingdom. Our home must be a church and needs the love of Christ at its center. Our church must be a home, concerned not only with people inside its fellowship, but also those outside. Without Christ prosperity will harm us. We need the power of his spirit and the energy of God to integrate and bind all things together.

The World Convention was very fortunate in having such an inspiring and capable speaker, who faced us with a real challenge.



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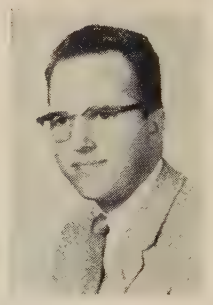

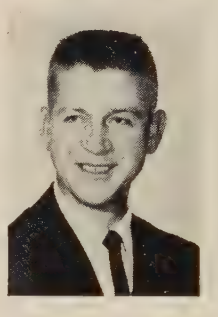

Top Row, from left—
Mr. Mattson
Mr. Daniell

Middle Row—
Mr. Lindley
Mr. Hays

At Left—
Mr. Allen

Five Churches Added To Every Home Plan

MORE churches have enrolled in the *World Call Every Home Plan,* and this means that their members will be receiving WORLD CALL regularly. The churches, and their ministers, that have more recently subscribed to the plan are as follows:

FIRST CHRISTIAN CHURCH, CARLSBAD, NEW MEXICO, *S. V. Mattson,* minister.

FARMVILLE CHRISTIAN CHURCH, FARMVILLE, NORTH CAROLINA, *Jack M. Daniell,* minister.

FIRST CHRISTIAN CHURCH, CHILLICOTHE, OHIO, *Ray Lindley,* minister.

PINE STREET CHRISTIAN CHURCH, TACOMA, WASHINGTON, *William E. Hays,* minister.

FIRST CHRISTIAN CHURCH, GREENACRES, WASHINGTON, *Richard F. Allen,* minister.

Consolidation Urged

Consolidation of more small rural churches into large and active parishes to meet the needs of modern town and country life was urged at the recent annual national Convocation of the Church in Town and Country.

In this photo, George G. Beazley, Jr., new executive secretary of the Council on Christian Unity, is seen standing beside the stained glass symbol of the World Council of Churches and the ecumenical movement at First Christian Church in Bartlesville, Oklahoma, where he served thirteen years.

—Griggs Studio

Council Executive Concerned with Unity

A long and active interest in the ecumenical movement marks the ministry of the new executive secretary of the Disciples' Council on Christian Unity, George G. Beazley, Jr.

This same concern and support for the cause of Christian unity is seen in the life of Mr. Beazley's congregation, First Christian Church in Bartlesville, Oklahoma. Mr. Beazley has served the Bartlesville church for thirteen years. He comes to Indianapolis to assume his national position on December 1.

In the photo on this page, Mr. Beazley is seen standing beside one of the twenty-six symbolic stained glass window panels in the sanctuary.

The panel shown here is one of four in a window which attempts to give the history of the church in four symbols, each one standing for some important period of development. Mr. Beazley stands beside the symbol of the World Council of Churches.

Folder Tells of Art

The church folder describing the art says that the World Council symbol "represents contemporary Christianity with its emphasis upon the united efforts of the church in our world. The ship with the cross is the symbol of the church; the waves, of the troubled world. The Greek word [*oikumene*] is that from which we derive the adjective "ecumenical" and means the inhabited earth."

This window was dedicated in 1951 and is one of the first ecumenical windows to be installed in a church. The other panels in the historical window deal with the primitive church, the Roman Catholic period of the Middle Ages, and the Reformation. Other windows in the church concern the Old Testament, the New Testament, Disciples of Christ, Faith, Hope and Love, the Christian Festival, and Peter, Paul and the Militant Church.

Mr. Beazley, who has worked with the Council on Christian Unity through its department of ecumenical study, was formally greeted as incoming executive at the annual meeting of the Council at the Louisville International Convention Assembly in October.

At Louisville the Council marked the fiftieth anniversary of its founding at the Topeka, Kansas, convention of Disciples in 1910 under the leadership of Peter Ainslie.

Succeeds G. W. Buckner

Mr. Beazley succeeds George Walker Buckner, who has served as executive secretary on a voluntary basis since May, 1941. He is the first full-time secretary for the Council since 1931, when Henry Clare Armstrong relinquished the post to return to the pastorate.

A native of Danville, Kentucky, Mr. Beazley received his A.B. degree from Centre College in Danville and his B.D. degree from The College of the Bible at Lexington, Kentucky. He took further graduate work at the universities of Chicago and Missouri and at Union Theological Seminary in New York. Since his student days, he has held only two pastorates. He served eight years at Richmond, Missouri; and since 1947 he has been at Bartlesville.

Korean University Open

Yonsei University in Seoul, which had been all but shut down because of striking students, has been fully re-opened. It is one of seven Far Eastern colleges largely supported by Disciples of Christ and others through the United Board for Christian Higher Education in Asia.

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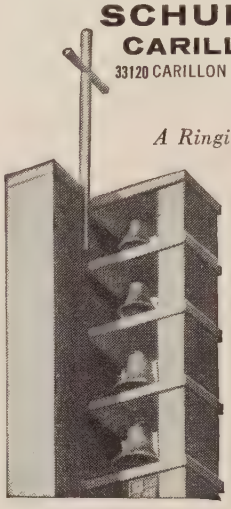

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Planned for the 1960-61 Missionary Theme, this book is for use as resource materials for women's study groups of all major denominations. The author has fashioned a mosaic of the majesty of human dignity and accented it with the mystic spell of foreign lands to make this unique collection of stories spiritual refreshment for all Christian women. They may be retold as part of a worship service, group meeting, circle, classes or read at home for personal enrichment. *Paper, $1.25*

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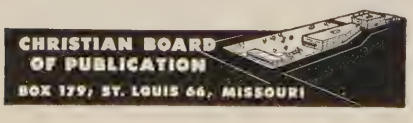

Refugees Still Haunt Korea

Between Three and Four Million Homeless People Continue to Seek Aid from Churches and Agencies

SOUTH Korea has been the refuge of nine million uprooted people since the end of World War II. Today it is estimated that there are still between three and four million who are homeless, hungry, or in need of immediate help.

The current balance sheet, the human problem and part-solution, reads something like this:

Problem: Two main streams of poverty-stricken people have crossed the 38th parallel since 1945. Millions moved south from the Communist-held land in the eight years of so-called peace before the second cease-fire; many more were victims of the 1951 invasion.

Fled to South Korea

About four million people altogether, it is estimated, fled from North to South Korea before and during the Korean War. In addition, five million South Koreans were uprooted by being forced to leave their homes and farms during bitter fighting. These also included many wartime displaced persons who were too slow in returning to their original homes.

South Korea (about 85,000 square miles), a republic of 23 million Buddhists, has a Christian community of about 1,325,000. The principal language is Korean.

The postwar refugee total includes about 1,200,000 children and at least 300,000 widows. Many can be found in the two great overcrowded refugee centers of Seoul, the capital, and Pusan. They live in untold misery, amidst disease and unsanitary conditions. There are at least 300,000 hard-core cases—handicapped, TB, aged and limbless human "rejects"—in the Pusan dockland. Both these cities, viewed as possible centers of work by desperate thousands, are ringed by slum dwellings of tents and shacks.

Living on Islands

Thousands of other refugees are also living in the little off-shore islands around Korea's south and west coast. Adding to the national dilemma is the ever-present danger of fire and flood. They ravage the country regularly. In July, 1958, it is estimated, another 50,000 people were victims of fresh flooding.

An example of the congestion created by refugees lies in the southern part of Pusan. Before the national war, the population was about 350,000. Today it is a stifling city of more than one million. More than one-third live in flimsy shacks on the surrounding hills.

Partial Solution: Of the nine million people who fled southwards (four million political refugees and five million economic refugees), 1,600,000 have now been settled on their own land. Another 400,000 are on land provided by the republican government. These were the neediest cases.

Part of Population

The remaining 7,000,000 have been assimilated into the total populace. But the total number of those still in need is great.

The South Korean Ministry of Health and Social Affairs estimates that there is still a desperate hard-core group of at least half a million refugees who need immediate relief assistance. The Protestant churches, through Korea Church World Service, are reaching more than one-third of this group. Korea CWS, to which Disciples give aid through their Week of Compassion offering, is headed by Hallam C. Shorrock, former Disciple missionary in Japan.

In helping the 1,600,000 refugees resettled on their own land in 1959, the churches, through Korea Church World Service, maintained a daily feeding program for 76,500 persons in 132 distribution centers throughout the nation. This involved 12,935,570 pounds of food and clothing relief supplies worth approximately $390,000.

Served 668,894 Persons

The churches also distributed 7,490,003 pounds of relief supplies, mostly food, worth some $225,000, to 668,894 persons.

In addition, the churches sent 15,364,600 pounds of food and clothing supplies, worth about $500,000, to the 625,000 victims of typhoon "Sarah" which struck the southern portion of the peninsula in September. In fact, 45.3 per cent of all relief supplies to the victims of this disaster came from the churches, through KCWS.

A special project during 1959 was the provision of 80 homes for as many destitute refugee families who were made homeless by the Han River floods of 1958; also a community center adjacent to this project was built by members of the 1959 ecumenical work camps.

Meanwhile, more than 25 per cent of

the construction material for houses for the 400,000 refugees on republican land was provided by United States economic aid. The rest came from national republic help, the proceeds of the sale of U.S. supplies, and by grants by local provincial governments.

Relief assistance to some 50,000 of these refugees, whose homes are not yet completed because of material shortages, is furnished by the combined efforts of Korea Church World Service, CARE and Catholic Relief Services. During 1959, KCWS distributed 2,724,186 pounds of supplies worth $100,000, to more than 15,000 of these refugees in 100 assimilation projects.

Unemployment a Problem

Unemployment remains a problem in Korea. It is reported that more than one-third of the labor force is unemployed or underemployed. The housing for the hard-core group of refugees is miserable—caves and shacks, without electricity, water or any sanitation. Tuberculosis is extremely prevalent; in fact, some 800,000 persons are infected by it.

The general situation at the present time is no better than it was a few months ago. The only bright spot is that relief agencies and the Korean government are seeing many of the refugees restored to a useful place in society. But there are thousands more to fill the ranks in the refugee centers. And so the work continues.

Evangelistic Campaign

Disciple Leads Program Of Visitation in Jamaica

LEONARD W. Boynton, minister of Disciples of Christ in Tampa, Florida, recently completed a period of special evangelistic service among the churches of Jamaica. He represented the department of evangelism of The United Christian Missionary Society in a visitation campaign, September 25 to 29, sponsored by the National Council of Churches.

As his part in the ecumenical venture, Mr. Boynton occupied the pulpit of the Port Antonio Methodist Church on a Sunday and participated in an instructional meeting there in the afternoon for 56 laymen and six ministers from seven churches.

During the remainder of his time in Jamaica, he conducted a school in visitation evangelism for nine ministers, representing six communions, and worked with a rural congregation, the Craig Mill Christian Church.

Prior to the National Council's campaign there, Mr. Boynton met with 34 ministers and laymen for a retreat on evangelism at Clydesdale, set up by the Association of Jamaica Christian Churches, under the leadership of Joseph S. Whitmer. Mr. Whitmer is a Disciple missionary to Jamaica and director of evangelism serving the Association.

In evaluating the Jamaican churches, Mr. Boynton said, "Our ministers in Jamaica are spread so thin with so many responsibilities in several churches and the like, that it is extremely difficult for them to do what they recognize as necessary in every area. They are economically depressed, a fact which creates some deep concern. But let me hasten to say that we have as promising a group of young preachers as I have seen anywhere. They are, largely, the products of the Union Seminary in Kingston, in which we cooperate in a fine way."

Mrs. Mae Yoho Ward, United Society executive secretary for the department of Latin America, expressed her appreciation for Mr. Boynton's work with the churches in Jamaica. Her meeting with the central committee of the Christian Churches coincided with Mr. Boynton's special evangelistic visit to the island.

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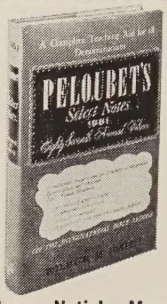

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Here and There . . . With *World Call*

Dear World Call Reader:

Merry Christmas and a Happy New Year! I doubt that "visions of sugar plums" are dancing through your head, but I have an idea that visions of last-minute minutiae and belated shopping are. Remember that WORLD CALL has a special Christmas gift offer that will ease the strain of the Christmas rush. A subscription to WORLD CALL makes such a nice gift and it is so easy to send. If you missed the announcement of the offer in my Here and There letter last month, look it up or see your World Call secretary for details.

Last summer Mrs. Ethel Darling, CWF secretary of the Rocky Mountain Area, sent me an article she had written for the area paper. While it was not written for Christmas, I think the message is timely for the Christmas season.

Mrs. Darling expressed concern at the stock answer to the question, "Do you read and study your Bible?" which is, "Not as I should—I'm so busy." She suggests that our laxity in Bible reading could account for the lack of awareness of so many Christians of the great task of the church.

The same answer, Mrs. Darling says, is too often given to the question, "Do you read WORLD CALL?" She goes on to say: "Consecrated Christians around the world are writing the blessed story of redemptive love. The future of our children and the children of all men everywhere depends on our knowledge, concern and commitment to our responsibility, which is the redeeming mission of the church. Heroic efforts are being made by young churches, nationals and missionaries every minute of every day. Every Christian should have WORLD CALL and read of these things. How about your church considering the Every Home Plan? Let us be mature, literate Christians, reading the printed page so accessible to us, thanking God daily for the privilege."

The Christmas season is surely a time of awareness far in excess of any other. Oh, I know, sometimes we get so involved in the Christmas rush that we can't think of anything else. But even then, there is something about Christmas that sooner or later breaks through to our busy minds. We remember those in our own communities, especially the children, who would have no Christmas were it not for the things we do for them. And we think, too, of those the world over for whom Christmas has no meaning at all.

Reading WORLD CALL keeps us aware of such things all through the year. It sharpens our concern for others and it shows us what we and other Christian people around the world are doing to make known the one whose birthday we celebrate now. What could make a better gift for this blessed season?

Do have a happy Christmas, and God bless you everyone.

Sincerely,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

Next Month

HIGHER education will be featured in the January issue of WORLD CALL.

By special arrangement with England's University of Sheffield, WORLD CALL reprints a moving statement on higher education and its values by John Masefield, Poet Laureate of England.

In other articles, Dean John McCaw of Drake Divinity School writes on the prophetic role of the seminary, and President John Davis of Chapman College tells of the function of the chapel program.

Elsewhere in the January issue will be an article on communism in the churches by Lawrence Bash, and a story on united churches around the world by Russell Harrison. Also, the Week of Compassion, coming up in February, will receive attention in special features.

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes, July 1, 1960, to September 30, 1960, Compared with July 1, 1959, to September 30, 1959.

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1959-60	1960-61	1959-60	1960-61
Church and Sunday School	$355,041.79	$499,411.08	$67,163.01	$84,331.80
Christian Women's Fellowship	193,111.03	219,198.76	5,333.86	11,931.88
Guild	5,224.39	8,060.12	472.00	796.00
Youth Groups	17,644.63	16,776.76	1,932.93	1,441.10
Children	2,827.05	2,080.18	1,190.55	1,552.09
Individuals	2,903.72	3,416.14	10,988.43	8,402.48
Blessing Boxes	3,337.00	2,682.85		
Grand Totals	$580,089.61	$751,625.89	$87,080.78	$108,455.35
CWF and Guild Totals	$201,672.42*	$229,941.73*	$ 5,805.86	$ 12,727.88

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gains in undesignated and specific gifts $171,533.28—29.570%
Gains in designated gifts $21,374.57—24.546%
*Includes Blessing Box Offerings.

Last Column

Christmas Afterglow

SOMETIMES I wonder if the afterglow of Christmas is not more wonderful than the day itself, just as the afterglow holds the real beauty of the sunset. We should strive to see that the Christmas afterglow will linger in our hearts throughout the year, and that each day we become helpful friends and bringers of happiness to those about us.

C. C. CARPENTER
Friendly Chats

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The suburbanite mother was trying to teach her children about the pervading presence of God. "Who watches everything we do?" she asked as a starter. Young Mary and Junior answered eagerly in unison: "The people next door!"

—Pageant

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It seems improbable that we, or any nation or group of nations, will attain peace until each man, in his own mind and heart, treats all men as his brothers.

—EDDIE CANTOR

———

Still Learning

Michelangelo was seventy-two years old when he was appointed chief architect of St. Peter's, and commissioned to embellish the great temple with his paintings and statues. For eighteen years he continued this work, which made his fame as imperishable as the church itself. Toward the end, when his eyesight failed and he had become feeble, he had his helpers carry him into the great halls and galleries and chapels, where he had labored with such vim and enthusiasm. He would run his hands over the statues and carvings, feeling out with his dextrous fingers the details which his eyes could no longer see; and he often exclaimed, "I still learn."

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My Safety Creed

I believe in safety for myself, because it preserves my well-being and extends my span of life for useful service.

I believe in safety for my family, because it is my duty to keep them free from anxiety, pain, and the economic loss resulting from avoidable accidents.

I believe in safety for my neighbor, in order that he, too, may pursue a happy and useful life for himself and family.

I believe in safety for my God, because my obligation to the One who created me demands my full obedience to His laws—the first of which is self-preservation, and only by strict attention to the practice of safe living can I properly carry out this safety creed.

—Safety Council

Man seeking God–
–God seeking man.
Climaxed in
"The Good News of Christmas."
Help sustain those who proclaim
this good news
Through Pension Fund Gift
Annuities,
Available to all concerned
Christians.
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(Disciples of Christ)
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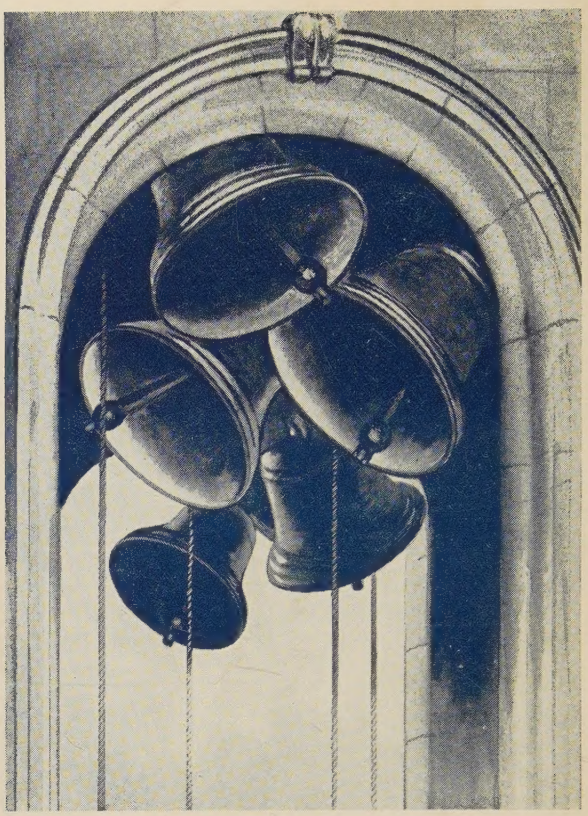
Indianapolis 4, Indiana



More Than New Year's Eve!

December 31 means more than New Year's Eve . . . much more than the end of another year. To Christian Churches (Disciples of Christ) December 31 is the half-way mark in the year's giving for world oureach causes of the brotherhood which participate in Unified Promotion. Half of the year's goal should be reached at this point.

Mid-year remittances should be sent *now* for ministerial aid, world mission, state and area missions, Christian education, church extension, ecumenical concerns, church development, Disciples historical interests and brotherhood convention office.

Send offerings to

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